I. 7.

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

THE MISSION JOURNAL

OF THE SOUTHERN BAPTIST CONVENTION.

Vol. XLVI. No. 1.

OCTOBER, 1895.

PUBLISHED MONTHLY BY
THE HOME MISSION BOARD,
ATLANTA, GA.,
AND
THE FOREIGN MISSION BOARD,
RICHMOND, VA.

Price, 50c.
A Year.

C. R. MOSS, ENGRAVER

WILLIAMS PRINTING CO., RICHMOND, VA.

THE MISSION JOURNAL.

OF THE SOUTHERN BAPTIST CONVENTION.

(Formed by the consolidation of OUR HOME FIELD and THE FOREIGN MISSION JOURNAL.)

The Secretaries of the two Boards will edit their respective Departments.

Subscriptions for the Journal will be received by either Board. All correspondence in reference to the business of the Journal should be addressed to THE MISSION JOURNAL, Richmond, Va.

Price, 50 cents per year in advance. To any one sending a club of ten subscribers, a copy will be sent free.

Foreign Mission Board, S. B. C.,

RICHMOND, VA.

PRESIDENT—C. H. WINSTON.

VICE-PRESIDENTS—Joshua Levering, Esq, Baltimore, Md., Rev A. E. Owen, Portsmouth, Va.; Rev. R. Van Deventer, Burlington, N. C.; Rev. A. J. S. Thomas, Greenville, S. C; Rev. J. L. Gross, Washington, Ga.; Rev. S. M. Provence, Tallahassee, Fla.; Rev. W. C. Bledsoe, LaFayette, Ala.; Rev. J. K. Pace, Hazlehurst, Miss.; Rev. C. W. Tomkies, Keatchie, La.; Rev. J. B. Riddle, Waxahachie, Tex.; Rev. T. S. Potts, Little Rock, Ark.; Rev. M. J. Breaker, Independence, Mo.; Rev. W. C. Taylor, Frankfort, Ky; Rev. J. H. Snow, Knoxville, Tenn.; Rev. C. A. Stakely, Washington, D. C.

CORRESPONDING SEC'Y—R. J. WILLINGHAM. RECORDING SEC'Y—A. B. CLARKE.
ASSOCIATE COR. SEC'Y—E. Y. MULLINS. TREASURER—J. C. WILLIAMS.
AUDITOR—H. C. BURNETT.

OTHER MANAGERS—W. E. Hatcher, J. Pollard, Jr., J. B. Hutson, W. D. Thomas, W. W. Landrum, Geo. Cooper, C. H. Rylond, T. P. Mathews, R. H. Pitt, H. A. Bagby, H. R. Pollard, Wm. Ellyson, W. L. Wright, L. R. Thornhill.

Home Mission Board, S. B. C.,

231 Temple Court, ATLANTA, GA.

PRESIDENT—J. B. HAWTHORNE, Atlanta, Ga.

VICE-PRESIDENTS—Malcom McGregor, Florida; G. W. Hyde, Missouri; A. B. Campbell, Georgia; R. W. Sanders, South Carolina; B. H. Carroll, Texas; F. C. McConnell, Virginia; D. L. Purser, Louisiana; W. P. Harvey, Kentucky; B. D. Gray, Alabama; —— —— Maryland; S. M. Yeatman, District of Columbia; M. D. Jeffries, Tennessee; T. J. Baily, Mississippi; R. T. Vance, North Carolina; A. G. McManaway, Arkansas.

CORRESPONDING SECRETARY—I. T. Tichenor.
TREASURER—Walker Dunson, 409 Equitable Building.
RECORDING SECRETARY—A. C. Briscoe.
AUDITOR—B. F. Abbott.
OTHER MANAGERS—E. H. Thornton, A. J. Cobb, George Hillyer, J. M. Brittain, John M. Green, Porter King, S. Y. Jameson, A. D. Adair, Henry McDonald, A. F. Cooledge, G. G. Roy, M. M. Welch, E. L. Connally, J. J. Maddox, Geo. Westmoreland.

The Southern Baptist Convention

AND ITS MISSION WORK

are ever kept before the children of the

SUNDAY SCHOOLS

In the CONVENTION SERIES OF SUNDAY-SCHOOL HELPS.

This SERIES is the best agency within our reach for the all-important work of bringing our children into sympathetic touch with missions and active effort therein. The series is first-class in all respects. Order it for your school. Address,

BAPTIST SUNDAY-SCHOOL BOARD,

T. P. BELL, Cor. Sec'y. NASHVILLE, TENN.

The YOUNG PEOPLE'S LEADER is the best paper for Young People's Societies. Send to the Sunday-School Board for Samples.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY,

LOUISVILLE, KY.

Session begins October 1st. All studies elective; separate graduation in each subject. Many attend one session, choosing their studies. Degrees of English Graduates (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full graduate (Th. M.), often in three. Many special studies if desired. Students 268, with 11 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address REV. E. C. DARGAN; for catalogues or other information, REV. WILLIAM H. WHITSITT, Louisville, Ky.

The Mission Journal.

Vol. XLVI. OCTOBER, 1895. No. 1.

The Foreign Department.

THE TRUE AIM OF A MISSION JOURNAL.

Among the mightest agencies for evangelizing the world is the printing press. Among the most potent of the influences which emanate from the press, is that which is exerted through the missionary periodical. The object of a mission journal is two-fold: First, to *enlighten*, and secondly, to *move to action*, along its special line.

Under the first head will fall several things. Missionary enlightenment must proceed along several lines.

One of these is the expostion of the *doctrine of missions* from the Scriptural point of view. This is pre-eminently true of a Baptist missionary periodical. Our church organization is based on the doctrine of a regenerated membership. Primarily, then, the citadel of our strength is the appeal to the renewed heart, conscience and will. The mind of Christ interpreted to the men of Christ, is our only hope. First and foremost, it is not sympathy for heathen, nor denominational loyalty, nor a philanthropic impulse, which must move genuine Christians to evangelizing zeal. These are all embraced in the circle of missionary motives and incentitives, but brightest, clearest, strongest, most enduring, and alone sufficient, is loving loyalty to Jesus Christ. "Not philanthropy, but philo-Christy," as one has put it, must be the invincible motive power in missions. Paul said, "not the love of humanity," but, "the love of Christ constraineth me." We repeat, therefore, that the exposition of Christ's doctrine of missions to Christ's redeemed people is included in the true function of a missionary periodical.

The work of enlightenment, should also include the communication of information about the various mission fields, and the progress of the cause over the earth. A far-away, intangible, and indefinite enterprize, however praiseworthy in itself, does not appeal to the Christian, even, like a cause which is made clear and definite, and is brought home to the heart. In fact, Christian stewardship is fatally defective unless it is intelligent. Christians who give, should

understand why they give, and know the object to which they give.

Then, too, it is important that current events in the world's history should be interpreted in the light of missionary enterprize. This is a vast field, and one containing elements of powerful inspiration to the student of modern missions, as every intelligent church member should be. The world is astir as never before. In Africa, China, Japan, and various parts of Asia and South America, may be heard the noise of tearing down the old scaffolding of government and social life, and of the erection of new. The noise of war may be as God's trumphet blast, which shall wake the dead. The murmur of a bright age to come can be caught by Him who bends his ear to the sound of current events:

> "As the traveller hears the ocean roll,
> Before he views the sea."

The second point named in the true aim of a missionary periodical, was to *move to action*. The practical end in view, is that more money may be raised, more missionaries sent out, and more souls saved, with all the blessed results at home in the form of renewed spirituality and power in every church.

It will be seen at once that the ideal we set for a missionary journal is high, too high, in fact, to be realized perfectly. Nevertheless, as an ideal, it should be kept in view by all concerned. It will easily appear, that to realize it, some principle of selection must be observed in the character of the matter which goes into the JOURNAL. There is a vast field of missionary literature in existence which should be made to yield a rich harvest to each separate publication. Considerable editing will be required by the necessities of case. Especially will this be true where, as in the foreign and other departments of the consolidated JOURNAL, the space is limited. We cannot attempt to cover the same ground with the great missionary reviews. Yet in our own special field we must seek to make the most of the space at our disposal.

We ask the coöperation of all our readers in making of the Foreign Department a mighty factor for good in the Master's kingdom.

QUESTIONS OF POLICY FROM THE HOME STANDPOINT.

There are many problems connected with missions. There are many forms of missionary activity, the wisdom of which may be open to question. There are those, for example, who oppose medical missions, and who will have nothing to do with education in any form on mission fields. The question is constantly pressing upon missionaries on the foreign field and those charged with mis-

sion interests at home, how far is it wise for the worker among the heathen to give attention to the needs of the body and the mind, along with his efforts to save the souls of the people. Much may be said in favor of the line of effort which regards the lower interests of men. The Saviour healed men's bodies. "Silver and gold have we none, but such as we have give we unto thee," said the apostles to the impotent man. The gift bestowed was healing of both soul and body.

Then, too, as to education. It may truly be said that in many cases attention to the literary and educational interests of a people are essential as a means of making them acquainted with the Bible. This is particularly true in countries where there is no written language. The missionary creates a literature, and by education creates a new faculty in the native, by which the truths of the Gospel may find entrance into his mind and heart.

Yet, when all is said, it remains true that the supreme work of the missionary is found in the commission, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you, and lo, I am with you alway, even unto the end of the world." As has been said, "this is the missionary's charter, his royal warrant, his constitution. Whatever is in harmony with the constitution is right; whatever is contrary to the constitution is wrong." It may be truly said, therefore, that always and everywhere the supreme aim of missionary effort is not education, nor hospital work, nor bodily healing, but the regeneration and salvation of the individual soul. Upon this point there is no doubt whatever. There is no room for any difference of opinion in the light of Christ's words. How far it is possible to combine other things with this supreme aim, how far it is desirable to do so, is a question not to be finally decided except in the light of all the facts and conditions, and with the aid of the widest possible experience. We regard it, therefore, as a very grave mistake for brethren at home, in press or pulpit, to arraign the workers abroad for their manner of conducting the work without a thorough study of their fields and its special needs.

Such criticism, while sometimes offered by brethren eminent for wisdom and piety and love for the missionary cause, often results in great harm, in that it furnishes the lukewarm and the indifferent with an easy and convenient plea for declining to give to send the Gospel abroad. Of course, well considered and mature opinions along these lines are to be welcomed, just as along all others. Yet it should constantly be borne in mind that there is no field of human activity, where ready-made opinions as to policy and maxims made to order, will so easily miss the mark as the field of foreign missions.

THE TIME FACTOR IN FOREIGN MISSION WORK.

An undertaker in a large city recently related a novel experience. Electric street-cars had a few months before been substituted for the slow-going horse-car. People had become accustomed to the accelerated rate of travel, and correspondingly impatient when circumstances compelled them to adopt a more deliberate gait. The undertaker stated that rapid transit had even affected funeral processions. People had actually complained that the funeral procession went too slow. His tone and expression of countenance indicated a conviction on his part that rapid transit was destroying the finer qualities of the human heart, and leading to such violations of propriety and decorum as augured ill for the higher sentiments of life.

The undertaker's experience illustrates the power of surroundings, the influence of the age or circumstances in which we live in quietly transforming our views of everything. Unconsciously a man will come to demand the same rate of travel when going to the cemetery to bury a friend which he is accustomed to when rushing to catch a train.

In mission work there is a like tendency. Men often speak of success or failure in mission work who are simply projecting their standards of success in money-making in America into the totally different sphere of soul-winning in China. When men say missions are a failure or missions are a success, it is appropriate to inquire what they mean by "success" and "failure." The analogies of mission work are to be found not in commercial transactions, but in the processes of agriculture. James says, speaking of the spiritual harvest: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Quick returns in foreign missions may indicate the shallowest and most evanescent kind of work. Consider for a moment the preparatory work required by the missionary. He must often labor long to create even the faintest conception of a God who is one, and spiritual, and eternal. He must often create a written language for the natives. He must clear away from his hearers' minds the *debris* of ages of sin, of superstition, and idolatry. Even when the truth of the Gospel has found a lodgment in the heathen heart, it is often like the seed sown in scant soil, which must struggle long for its existence.

There are three periods in the farmer's annual harvest. The first is from the moment the plough-share turns up the virgin soil until the seed appears upon the surface. This is a long period, with absolutely no visible results. Failure, and nothing but failure, is

written everywhere. Then there is the period between the appearance of the plant above the ground and the full-grown stalk. Even during this period there is no fruit. Fruit comes last of all. So it is in mission work.

In view of this law of the spiritual harvest, therefore, the clamor for quick returns in foreign missions is a demand for an impossibility, or else it is a demand for counterfeit conversions. The method of Jesuit missionaries is to corral the heathen in herds and "baptize" them and pronounce them Christians, just as a cattle-dealer on the prairies corrals his cattle, applies the hot branding-iron, and calls them his own. Brethren who demand so many converts in a given time for so many dollars are adopting the principle of the modern clothing merchant who lets out a contract for so many coats in a given time to the lowest bidder. The only missionary on earth who could meet such a demand is the Jesuit, the Mormon, or the Mohammedan.

As a result of one hundred years of modern missions, there are 9,000 foreign missionaries on the field, and two millions of converts are the number won to Christ during the one hundred years. Fourteen millions of dollars were given by Protestants during 1894 for foreign missions. When all the facts are taken into account, we maintain that the above results are a magnificent vindication of missions. They represent a success of which we should feel proud. Of course, the next century should be marked by far greater success. The preparatory period is merging into the period of ripened harvest and garnered sheaves. Let us redouble our energies and prayers and gifts for the coming of the kingdom.

SOMETHING TO TALK ABOUT.

God's people of old were believers in the power of conversation. The topics upon which they conversed were various, but "the Lord's mighty acts" furnished them an unfailing supply. When there were no fresh facts they repeated the old stories of the days when God made bare his arm to save. He who looks about him in our day, will find a budget of fresh and significent facts for every week in the year, in the various mission fields. Why not discuss more freely at the breakfast table God's doings in Africa and China, as well as the price of grain and stocks? If a yacht race or base-ball contest is a more engaging theme of conversation than the progress of God's kingdom, something is radically wrong in the spiritual life.

Bro. Bagby writes an interesting letter from Brazil. He tells of the baptism of twenty-one converts as the result of a single meet-

ing. Now we submit that the baptism of twenty-one converts in Brazil is a fact of great interest. It is worthy of repetition, a thousand times. It means, in one sense, far more than the baptism of twenty-one converts in our country. It indicates that the Gospel is steadily growing in power in priest-ridden Brazil. It indicates that the morning light is breaking through the shadows of a Mary-worshipping and Christ-forgetting people. We append the closing paragraph of an unusually inspiring letter from Bro. Bagby, dated Rio Janeiro. It accords with the testimony of all the brethren on the Brazilian field. It is a theme for sermons, and for missionary addresses, and for conversation. It is an instance of what is going on in many mission fields. We select this, only because it comes conveniently and opportunely to hand. Whatever our readers omit or do not omit, we hope they will read the extracts from letters of our missionaries. Following is the extract from Bro. Bagby's letter:

"All over Brazil, wherever the Gospel is known, there is at present a *marked and widespread movement toward evangelical truth*, and everybody is noting it. Christians are greatly rejoicing over this, and the workers are everywhere zealously taking advantage of fast multiplying opportunities for presenting Christ-crucified to the people. Travelling recently on the trains I found the passengers eager to read our tracts and Gospels, buying them readily and attentively devouring their contents. The secular papers are noting the new religious movement, and says that the words of the evangelical preachers are seizing hold of the people, and that there is a perfect "exodus" from Romanism to the evangelical churches. I believe that we are on the eve of great things for our cause in the whole country, and that God's people will soon hear of hundreds coming to Christ from Brazil's Romish darkness and sin. May our brethren at home not cease to pray day and night that the Lord may deeply move these multitudes and may raise up the men to reap the ripening harvest. God is giving us some fine native workers now, and we are beseeching Him to endow them richly with His spirit and lead them into great usefulness and strength."

The day of Pentecost was the birthday of the missionary spirit. The Agent who appears at every step in the progress of New Testament Missions is the Holy Spirit. He directs, commands, controls, and administers missions. He employs men and means, but they are men filled with the Spirit. The greatest need in all churches, boards, and individual hearts is a fresh enduement of power by the Holy Ghost.

GEMS OF MISSIONARY TRUTH.

We cull the following brief, but pointed sayings, from an article by the lamented Dr. A. J. Gordon, in the February number of the *Missionary Review of the World :*

Diffusion or death is the alternate which faces us.

The church which is not a missionary church must soon become a missing church.

"The church which ceases to be evangelistic will soon cease to be evangelical," said Dr. Duff.

As distinctly as concentration was the principal of Judaism, so clearly is diffusion the principle of Christianity.

The great commission contains the best antidote against spiritual relapse.

Apostolic missions furnish the only line of resistance against an apostate theology which threatens the Christian world.

Paul was the greatest of all missionaries of the past, and he said : "I do always the things that please Him."

The final award will be not "well done, good and successful servant," but "well done, good and faithful servant."

It is better that we aim at perfection in our missionary activities and come short of it than that we aim at imperfection and attain it.

The command of Judaism was that all men should come to Jerusalem ; the command of Christianity is that Jerusalem shall go to all men.

In these days of burdened missionary treasuries the last thing we need to fear is an extravagant ambition in doing the Lord's business.

There are nine thousand missionaries on the foreign field and a hundred and thirty thousand ordained ministers at home representing the same constituency.

What an unspeakable blessing might come to the world if the evangelical wealth expended in needless adornment of churches could be coined into missionaries and sent to those who never heard the Gospel.

"Here am I Lord, send me," said David Brainerd. "Send me to the rough and savage pagans of the wilderness ; send me from all that is called comfort on earth ; send me even to death itself, if it be only in thy service and to promote thy Kingdom."

SPIRITUALITY THE SUPREME NEED OF OUR WORK.

Adapted from an Address at the Conference on the Holy Spirit, Toluca, Mexico.

[By Rev. H. P. McCormick, of Morelia, Mexico.]

II.

The indwelling spirit will help us, too, to solve those two pressing problems—how to secure a heaven-called ministry and self-supporting churches. These difficulties have been mostly of our own creating. The methods in vogue for *supplying a native ministry* are dangerously near being insulting to the Holy Spirit. Men were needed; money would get them, and—they were got! The Romish plan, sometimes adopted, will give us preachers called of missionaries, directed by and responsible to missionaries, and supported by Boards; the divine plan will give us men called of God, led by the Spirit, and proven in and supported by the churches to which they minister. We need native preachers,—the Lord has given us some of the noblest on earth, and will give us more when we get willing to take them in *His* way. "Man looketh on the outward appearance, but the Lord looketh on the heart." If we be content to go slowly and trust Him, the Spirit will show us who bears the divine credentials. Pleasing address and glitter of rhetoric are minor matters. "Take Joshua, a man in whom is the Spirit, and lay thy hand upon him." "Let these also first be proved" in the churches. If we follow these scriptural injunctions, and honestly pray "Thou Lord which knowest the hearts of all men show us which of them thou hast chosen," heaven-called prophets and teachers, bishops and evangelists will not fail among us.

Only in this confident reliance upon the Spirit can we find the solution of the *problem of self-support.* Missionary methods are largely responsible for the rarity of self-supporting churches. They have trained the people away from reliance upon God and themselves. They have grieved; in some instances well-nigh quenched the spirit. Each society comes with its Procrustean bed of foreign ways and habits and scale of expense, and tried to reproduce here what is in vogue north of the Rio Grande. The native churches were trained into dependence upon this or that mission, and a precious time we are having making them forget the lesson. The spiritual aenemia that affects many of them is a result of the well meant but mistaken beneficence extended them by solicitous enthusiasm. Spirituality will cure this sick man. It will lead the churches to care less for and rely less upon foreign funds and foreign direction. New Testament church life was a very simple and inexpensive thing. The churches Paul established in Asia were not burdensome to Antioch and Jerusalem. Relying upon the Spirit, our native brethren will soon learn to gather together for divine worship on the Lord's day, and that without any complicated apparatus. They will by degrees get rid of the artificiality of our pet plans; they will grow in independence and self-reliance, and soon churches, evangelical in doctrine and evangelistic in spirit, will shine about us as the stars in the firmament. If we foreigners will honor the Spirit more, will teach the churches to look more to Him and less to us and the backing of our American Boards, a very few years shall have passed when we can call a convention to sit at the funeral of this problem of self-support.

"God moves in a mysterious way His wonders to perform." The great financial depression which has depleted the treasuries of the Boards at home is destined, I am persuaded, to bring great blessings to many a missionary field. Already one can find its good results in Mexico. Schools of doubtful utility that have been closed; pastors that have been forced to look to the labor of their hands and the offerings of their na-

tive brethren for support; churches that have awakened to the amazing realization that there is a limit to the ability of a foreign Board to extend assistance, and a new and practical impulse to the matter and manner of self-support, are some of the compensating quantities in the great financial stringency of the years of our Lord 1894 and 1895. There seems to be a prospect, too, that the bottom will be soon knocked out of more than one fossilized method which would have oppressed us for ten years longer with a full exchequer.

The Holy Spirit has guided great movements in other days and lands, and will do it in Mexico to-day. The rapid extension of the Gospel during the first and second centuries is familiar to us all The Christian world to-day is watching, from afar, those Russian Baptists, the Stundists. Within half a century, surrounded and persecuted by a people nearly as idolatrous as the Roman Catholics, with little sympathy and no pecuniary assistance from the outside world, relying only on that Spirit which showed David the plan of God's temple, they have grown into a mighty people, numbering, it is said, millions of souls. *Stund* means hour, "the hour with God." The intense spirituality of his religious life makes the Stundists a spiritual magnet. "In every breath, in every pulse, we must praise the Lord Jesus, and kiss his spirit, his feet, without ceasing as did the woman who was a sinner" This is their secret, this their war-cry, their *labarum*, and with it they conquer. We do well to cultivate this intenseness of spirituality. It is written, "and the Spirit of the Lord came mightily upon him, and he rent the lion as he would have rent a kid" Herein lieth wisdom. God give us the listening ear to "hear what the Spirit saith unto the churches"

This spirituality is needful to bring together in love all who love the Lord Jesus, whatever name they bear. We represent different denominations but "we be brethren." As yet we do not see alike, and important principles keep us apart. Ecclesiastically we are separate, religiously we are one. Unity comes not so much by minimizing our differences as by magnifying our agreements. Discussion is possible and, when the truth is spoken in love, very useful. Spirituality may not give sameness, but it will assure the "communion of the Holy Ghost," and harmony of effort in our common cause; it will banish false statement as well as the unkind thrusts, the impugnment of motives, the partizan spirit from pulpit and press. Two carpenters were "at outs." They were employed to shingle a house One worked on one side and the other on the other side of the roof. Each did his work and together they got to the top, when one stretched out his hand and said, "Shake hands, old friend; we have worked apart, but have met at the top." There are diversities of views and of interpretations as of gifts. Let us see to it that we do loyal work preparing the Lord's house for his coming. "Forbearing one another in love," let us remember "with lowliness and meekness" that soon, by his grace we hope to "meet at the top," and till then let us keep "the unity of the spirit in the bond of peace."

* * * * * * * * * * * *

And then, brethren, this Spirituality will give us strength and joy, patience and contentment, in our work. Our life is a wearing one—were it not for the Spirit it were a weary one Like all the world, we have our ups and downs The Spirit's presence will moderate our depression in adversity and our elation at success. Let us learn that the all-important thing is to stand well before God. and not to be moved by earthly censure or applause. The love of man's applause leads a missionary sometimes to walk on dangerous ground. It shows itself in exaggerated statement, highly colored reports, a nervous desire to keep the *ego* in evidence, and a repeated count-

ing of Israel with flourish of trumpet. "Surely this also is vanity, and a striving after wind." In some quarters earnest and well-informed missionary workers have begun to sadly discount missionary reports—they have seen so many flaming prophecies fail to realize The Spirit is not in the whirlwind Spirituality vaunteth not itself. It leads to exact statement and reliable statistics It disenclines men to dwell on personal sacrifices, to pose as heroes and martyrs, to luxuriate in the recital of pains and privations. It gives the hero quality of humility, it gives moral sentiments, with grit and manliness; it turns the face to the light and puts a new song in the mouth, and its sufferings are voiceless but to the ear of infinite Love

Finally, *we need the ever present Spirit to make us realize the magnificent possibilities of our work* Christleib, of Bonn, in his chapter on Missions and Miracles, says "we may therefore expect miracles in our days." We have seen them—strange modern miracles—but the Spirit leadeth us to look for better things, for mightier marvels of converting and sanctifying grace. The Revealer stands ready to show us the hidden things Without Him we grope as blind men and will miss the doors opening to glorious achievement. We must be led of Him, and expect to see the arm of the Lord revealed We must expect to see 'the little one become a thousand and the small one a strong nation." We are standing by the side of great blessings. Thousands—without exaggeration—are now taught and only await the quickening touch Let us raise our eyes and look far out over the waiting field. Let us expect greater things. *Sui vent peut*,—"He who will can"—is the motto of Pasteur, the great Frenchman. "Ask and it shall be given you," cries the greater Master With the Spirit's reception we shall have power to fit us for faithful witnessing unto the end. This should keep a same and all pervading enthusiasm burning in our breasts. "*Entheos*—God possessed," was the ancient idea of enthusiasm, and this enthusiasm is the spiriuality we must have. This will guard us from spiritual prostration, and feed our lamps with the celestial oil It will give dynamic intensity to our every word and work, and it will be true of us as of those who gathered about David—"He that was least was equal to a hundred, and the greatest to a thousand." The obstacles are great—Romanism, Indifferentism Spiritism, Atheism—this kind goeth out but by fasting and prayer. The Roman prison could not hold Peter when the church took to praying. If we will remember the dying admonition of the sainted Japanese Neesima, "Advance upon your knees," the cords upon our arms will be as flax, and we shall be "filled with the knowledge of his will in all spiritual wisdom and understanding," and shall see our churches "bearing fruit in every good work and increasing by the knowledge of God." Let us walk, then, humbly, and in the fear of God, living in daily expectancy of the glorious appearing of our King, and as the traveller in the deserts of Northern Mexico gets at times, by that strange atmospheric refraction known as the mirage, glimpses of pleasant cities and peaceful oases hid from his view by the mountains that intervene, shall we, holy brethren, have, amidst the heat of our wilderness life, grateful visions vouchsafed us by the Spirit, of that delightsome kingdom our Lord is hastening to establish here on earth; of that gladsome time when "in the wilderness waters shall break forth, and streams in the desert," and when our humble work in Mexico shall have been a "crown of beauty in the hand of the Lord, and a royal diadem in the hand of our God?" "Awake, O! north wind, and come thou South, and blow upon our garden!"

GET your friends to send 50 cents to pay for this JOURNAL one year.

OUR PRESENT WORK.

When we engage in any work it is well to have a clear and definite idea of the task before us, else hope and enthusiasm may give place to discouragement and disappointment. Mission work is no exception to this general rule. What is the definite object of foreign missions? The late Dr. A. J. Gordon, in an unpublished lecture on the "Plan of the Ages," is said to have divided history into three "ages"—the age of Preparation, or that before Christ; the age of Ingathering, or that between the first and second advents of Christ; and the age of Consummation, or the Millennial age. He claims that when that which is characteristic of one period is imported into another, confusion follows order; whereas all prophesies and precepts fall into their appropriate place when God's plans are rightly conceived. Much confusion has been introduced into Christianity by men's clinging to the legalism of the Old Testament, and I fear much will follow if we expect in the present age results which the Bible teaches us to expect in the millennium. The Jews rejected a suffering Saviour because they were looking for a reigning King—they expected that at the first advent which God had placed at the second.

The "present evil age" began by the Gospel being preached to the Jews, accepted by "the election," but rejected by the mass of Israel. Yet there is a time coming when "all Israel will be saved." So the Gospel is now preached to the Gentiles, will be accepted by the "elect" and rejected by the mass; but we are taught to look forward to a glorious time when the "knowledge of the glory of the Lord will cover the earth as the waters cover the sea"; when Christ shall "see of the travail of His soul and be satisfied."

What, then, is our present work? To gather the heathen *en masse* into the churches? By no means. This was the mistake made when many of the tribes of Europe were baptized with their kings. Do we expect to convert the Chinese or Japanese as a people? No. The Gospel, we hope, will leaven the masses and make them as to knowledge of the truth like so-called "Christian nations." But the object of the missionary is not except incidentally to extend the area of Christendom. Our object is to preach the Gospel of the kingdom "in all the world for a testimony to all the nations, and then will come the end." (Math. 24: 14.) We are to raise up witnessing churches—stars shining in the midnight gloom of heathenism.. As James put it, God has "visited the Gentiles to take out of them a people for his name." (Acts 15: 14.) God's people are known as the *ekklesia*—those who are "*called out*," *selected*. This was what Paul felt when he said that he endured all things "for the elects' sake, that they also might obtain the salvation which is in Christ Jesus, with eternal glory. (2 Tim. 2: 10.)

Our present duty is to see that the offer of salvation is made to all the heathen, that each may have an opportunity of accepting or rejecting the Saviour, that God's elect among them may be made manifest; and to organize the believers into churches well trained and taught to observe all things that Christ has commanded, that they may be consistent, intelligent witnesses for Christ among the heathen. Of course, this work is to be done under the inspiration of the blessed hope that the time is to come when all the glorious promises of God's word are to be fulfilled in their uttermost fulness, and Christ is to reign until He has put all things under His feet. Our faith, too, should rise to the expectation of seeing present results like those of the apostolic days.

If these things are so, may we not draw the following inferences:

1. In preaching the Gospel to "every creature" the chief object we set before us

should be, not so much to enlighten the masses as to make individual believers—to call out God's hidden ones. We should look forward to organizing witnessing churches as the result of our labor rather than uplifting the mass of heathenism. Of course, all good things incidentally accompany Christianity.

2. We should aim not so much to have numbers in our churches as bright Christians. The members are the representatives of Christ—the fruit of His religion. Better a few earnest, consistent Christians than numbers of indifferent ones. If our churches are the light of the world they must shine brightly—they are to be witnesses for Christ. The sun gives more light than all the countless host of stars. Of course, we should never be satisfied until we have numbers brought to Jesus, but pure churches are more valuable as witnesses than large churches.

3. We need not mere evangelization, but training. It often requires line upon line and precept upon precept before men have any intelligent apprehension of what it is to believe in Jesus. Nor are new converts to be turned loose without any training. "Teaching them to observe all things whatsoever I have commanded you," is an essential part of our commission. The training of the twelve occupied much of Christ's time and attention while upon earth. So much of Paul's time was given to teaching the converts. To render effective testimony for Christ, our converts must be well grounded in Christian truth. Hence the place for training schools and Bible classes. The Master spent the forty days on earth after His resurrection, not in preaching to the unconverted, but in speaking to the converts of "the things pertaining to the kingdom of God." Convert-culture is an essential part of the work of the missionary.

Nor should the children of the Christians be neglected. The conduct of the children of the native members will do much to commend the religion of Jesus to the heathen or to prejudice them against it. Peter said to the first hearers of the Gospel, "the promise (of the Holy Spirit) is to you and your children and to those that are afar off, even as many as the Lord our God calls to Him." Believers have a right to expect that our efforts will be directed to the conversion of their children as well as to that of the heathen at large.

Our present work, then, seems to be to preach the Gospel to all, expecting God to "call out" some to be Christrians, to organize these Christians into witnessing churches fitted by a knowledge of the Word of God and acquaintance with God, to bear a testimony by their words, in their lives and in their families, ever "looking for that blessed hope, the appearing of our Lord Jesus Christ."

R. H. Graves.

Prof. Harris' Resignation and Resolutions by the Board.

The committee appointed to prepare and spread upon the minutes some suitable expression of the Board at the resignation and removal of Dr. H. H. Harris, late President of the Board, offer the following:

Our retiring President H. H. Harris D D., was elected a member of the Board in January, 1873. In December, 1885, he was called to the office of president, which he laid down on August 15th, 1895, in consequence of his removal to Kentucky. Thus for more than twenty-two years he has been an active and valuable member of the Board, and for nearly a decade of the time has presided over its affairs. This long term of uninterrupted and invaluable service as member and officer makes it fit that we should record some expression however inadequate, of the high and affectionate esteem in which we hold our brother for his own and his work's sake, and o

our deep regret that henceforth in the difficult, delicate, and often embarrassing work of this Board, we are to be deprived of his wise and far-seeing leadership.

For this privation we find some compensation in the confidence that wherever he may go he will always be the constant, prayerful and intelligent friend and supporter of the great work to which he has given so much of his heart and life. It is gratifying to know, too, that in the seminary, whither he goes, he will have unusual opportunity to reach the young ministers, who in no small part must lead the churches in our territory into more generous sympathy with our Foreign Mission work, and that his own spirit will be impressed upon them.

We make this minute on our records in evidence of the high estimate in which we hold this Christian leader and noble worker in the cause of Foreign Missions.

R. H. PITT,
J. C. WILLIAMS,
J. P. MATTHEWS.

C. H. WINSTON, *President.*

"FORTY YEARS IN CHINA."

We call attention again to the recent volume with the above title by our veteran missionary, Rev. R. H. Graves, D. D. It is not an average or ordinary book on missions by any means, as all will agree who are at all familiar with the writings of Dr. Graves. The style of the book is exceptionally interesting, and the matter is of the most valuable kind. It is a survey of China and Chinese missions, which every Baptist in the South should read. The book is published by R. H. Woodward & Co., of Baltimore, and sells at $1.50. Any pastor who receives a salary of less than $500 can get the book for forty cents.

A BEQUEST.

Mr. Neal P. Rogers, administrator of the estate of Mrs. M. D. Powers, of Knoxville, Tenn., has paid into the treasury of the Board $1,300, the amount bequeathed by Mrs. Powers for missionary purposes. This is an example which we hope will be imitated by others. What better investment can be made than in foreign missions? What an enormous interest on the money will be reaped in eternity by those who leave their money at death to provide for the preaching of the Gospel through the coming years.

Christians in America spent less than a million dollars for the worship of our Christ in China last year; the worshippers of demons in China last year spent *a hundred and thirty millions* in sacrifices to their gods.

NOTES.

We are sorry to learn that our missionary, Miss L. C. Cabaniss, in Mexico, continues in poor health.

The very sad news comes from Shanghai, China, that Brother and Sister E. F. Tatum have lost their dear little daughter Eva, who was three years old. She died of the cholera, which has been raging in Shanghai. The Master comfort them in their home of sorrow and affliction.

Rev. S. L. Ginsburg is rejoicing in the return of his family and and in the continued prosperity of his work, but still he is not happy. He longs for help to get a house large enough to hold the people who wish to hear the Gospel. God is graciously blessing the work in Brazil.

We begin the first issue of the consolidated JOURNAL with Volume Forty-six, as a continuation of the missionary publications of the Southern Baptist Convention since 1846, in which year Vol. I. No. 1. appeared. Publication was interrupted a few years.

The following missionaries expect to sail on the Steamship "China" October 22nd: Dr. and Mrs. R. H. Graves, J. W. McCollum and wife, and R. E. Chambers and wife. Dr. H. A. Tupper, Jr., expects to start on his trip around the world, and will sail with them. Others are writing and thinking of joining them also.

Dr. George B. Taylor, our beloved Missionary, to Rome was severely hurt recently by a fall from a buggy while on a visit to his son at West Appomattox, Va. We are glad to hear that he is improving, and hope he will soon be restored to health again. He had returned home for a well-earned rest. May hearts pray for him, and sympathize with him in his sufferings.

THE success of the consolidated MISSION JOURNAL will depend very largely upon the co-operation of pastors. We suggest that it would result in great good if pastors would mention THE JOURNAL from the pulpit, speak of the price, etc. It will also be desirable in many cases to follow the public announcement with the appointment of some one to canvass the membership for subscribers. With the co-operation of our friends, THE MISSION JOURNAL ought to attain a circulation of fifty thousand in our Southern churches in a short time. But this will require diligent effort on the part of all. Friends, come to our help, and the help of the cause of missions.

In combining the subscription lists of the two journals and making the many changes and corrections necessary in getting out the consolidated journal, it will no doubt be found that mistakes have been made, though the work has been carefully done. We trust our readers will bear this in mind, and inform us at once if they discover an error of any kind, and we will gladly rectify at once.

Just before going to press we received a note from Brother Rudd, at Saltillo, Mexico, in which he speaks of the glorious revival going on in the Saltillo Church. It will rejoice the hearts of every lover of missions. Brother Rudd writes: "Rejoice with us. Seventeen of our girls made a profession of faith yesterday. It was a wonderful occasion. I have never seen any thing like it. It looked like Pentecostal times. Great revival in progress in Saltillo—such as I have never seen in Mexico. We are all happy in the Institute. Yesterday was an epoch with us."

Heathen people fail at first to appreciate the motive of love which actuates Christianity. They are confused and perplexed in mind over Christian benevolent activities because their own range of experiences and motives fails to supply them with an explanation. Note the following:

"It reads like a fairy tale, what the *Japan Mail* of November 10th tells of the Red Cross Hospital at Tokyo, to which a company of wounded Chinese soldiers were recently taken for healing. 'It enjoys the reputation of being the best equipped hospital in Asia. The laboratories, the museums, the operating theatres, the medical inspection rooms, the wards, all are supplied with everything that science in the most advanced stage dictates. Bright, airy rooms, capital beds soft as to mattresses and coverlets, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing, a complete absence from toil and moil. It may safely be said that they never fared so sumptuously before.' No wonder the prisoners were dazed, and feared they were being fattened for slaughter!"

Mr. James Croil has a book entitled "The Noble Army of Martyrs, and Roll of Protestant Missionary Martyrs from A. D. 1661 to 1891." The "roll" contains 130 names, and does not include the native workers or converts, nor in the case of Cawnpore Mrs. Haycock, the missionary's mother who shared his death, nor the sister of the Rev. M. I. Jennings, and the Misses Thompson at Delhi.

Brazilian Baptist Association.

The following is Bro. Salomon Ginsburg's report of the second annual meeting of the Brazilian Baptist Association. It will be noted that our Brazilian brethren are progressing in the true sense. Self-Support is becoming their motto. The denomination will be gratified at the facts given in this report:

"We have just finished our Second Annual Association, held with the Campos church. We are intending to translate the Report and send it to you, but this

will take us some time, so will just give you a few notes of interest.

"Bro J J. Taylor was chosen Moderator, and a better one could not be found. His tact and calmness made the meeting a pleasure and a joy to all. If no friction happened between so many divergent elements, I believe it is chiefly due, under God, to the wise ruling of Bro. J J. T. The Lord bless him and spare him to preside for many years yet over our annual associations.

"The first day was taken up in hearing the reports of the different churches and in approving our constitution and by-laws. We had messengers from nearly all our churches—3 from Juiz de Fora, 2 from Parahyba do Sul 3 from Rio de Janeiro, 1 from Nictheroy, 4 from Campos, 4 from San Fidelis, and 2 from Guandu. The two newly formed churches—Guandu and Parahyby do Sul—were enrolled in the Union, which is now composed of seven churches.

"The next day came up the question of Literature, and a committee was organized to look after this most important part of our work. The report presented acknowledged the lack of suitable literature to be used amongst our churches, and urged the combination of all our churches upon this most important subject. The brethren spoke very highly of our "*Boas Novas*," and passed a resolution to counsel its removal to the heart and centre of Brazil—the Federal Capittol—Rio de Janeiro—and to double its issue, making it a weekly instead of a bimonthly. All pledged themselves to stand by the journal and its editors, and this, of course, insures its success.

"Missions came up, and Bro. W. B. Bagby presented a fine report, urging the self-support of churches and the adoption of some missionary to be employed by the Union. The discussion on the subject made a deep impression on the brethren present. Bro. Bagby also presented a translation of the letter from the "Conference of Representatives of Foreign Mission Boards and Societies," and it was resolved to answer it and adopt its counsels.

"A committee was chosen to look after this part of the work—receive missionaries and contribution boxes for National and Foreign Mission Boards. Taylor and myself form the committee, and we have already chosen Bro. Antonio V. da Fonseca, pastor of the Parahyby church, who will receive a small salary for part of his time.

"Temperance was discussed, and a resolution passed condemning all alcoholic drink amongst our church members.

"Bro. A. Campos read a report on the 'Spiritual State of the Churches,' and through it pointed out some faults—especially lack of instruction amongst our members; yet, on the whole, it was a good report, and shows that our churches are not far behind the mark.

"The Association ended Sunday evening after our usual public meeting. A collection was taken for National Missions that brought in 204 mil reis (about $50). Next year we hope to meet with the Juia de Fora church in Minas Geraes."

Bro. Ginsburg adds the following items of interest about his work:

"Last Sunday, August 4, 1895, I baptized 9 in Guandu and 3 in Campos. In San Fidelis Bro. A. Campos baptized 1, and next Sunday hope to baptize many more. Pray for Brazil and your missionary."

Work for Dr. Graves.

It is said by competent judges in China that Dr. R. H. Graves is one of the ten foremost scholars in the empire, among foreigners. No one stands higher as an authority on all questions pertaining to Chinese evangelization, Bible translation, language, and all other questions of a literary character. Dro. E. Z. Simmons, speaking of Dr. Graves' work as a scholar, says:

"There are many things that I have in

mind that I want Dr. Graves to do before he has finished his work here—viz: finish his work in translating the Scriptures, revise our church hymn book, revise his Notes on Parables, enlarge his Preachers' Manual, &c. You may say, you are good at planning. Well, I cannot help it. And I am glad the other members of the mission take it kindly."

Showers of Blessing at Saltillo.

Miss Lillian McDavid, writing from Saltillo, gives the following, which will be grateful news to all:

"We are now in the midst of a glorious revival, a union meeting of Baptists, Methodists, and Presbyterians. It would do your heart good to see in the way the Spirit lays hold of these cold-blooded Mexican Christians and makes them so powerful in their preaching. Some of these ministers acknowledge that they have *never* before in their lives felt *what* the Spirit was nor its presence. But we will tell you about it when you come."

Work and Hope.

Many cheering words comes from the brethren in China. Let no one imagine that all the Chinese are aroused against missionaries. The opposition is, in fact, confined largely to the officials, students, and *literati*. The following, taken from a letter from Bro. L. W. Pierce, is a note of encouragement:

"Chapel preaching has been carried on as usual. For the past month the chapel has been open daily, and there has been a spirit of inquiry on the part of the people. Some have come to our home seeking to know more of the Gospel. I feel that this special interest manifested by the people is due to the fact that more time has been given to the chapel work. The chapel has been opened from 3 to 7 P. M. every day except Saturday. Besides this street chapel work two nights in the week, services have been held in a large guest hall in front of our dwelling. Some six or seven are seeking baptism. We believe God has many people in Yangchow, but we need a permanent place for work and more workers."

Here is another extract from a letter from China, which indicates that the writer is hopeful and that the outlook in China is bright:

"We keep up the Chinese Sunday school and the boy's day school, both of which are doing well. Three girls attend the boy's school, until we open the girls' school again in the autmn. These schools for the quarter have cost me $37.65 (Mexican), and I think there is no other way in which the money could have been so well spent.

"While rioting and other expressions of hatred towards foreigners have interrupted mission work in several cities, Chinkiang is quiet, and the people friendly; the women and children are especially pleasant to me, and when the autumn brings me return of health, some familiarity with the language and a better opportunity for mingling with them, I hope to lead some, if not many, of them to Christ."

The Common People Hear the Gospel Gladly.

The following from a letter from Bro. W. B. Lumbley, of Africa, is another illustration of the winsomeness of the Gospel when presented to the common people. As in Christ's day, the opposition is from priests, rulers, and men in high place. Bro. Lumbley writes:

"I think I last wrote you from Ogbomoshaw. Since then I have visited a number ot cities, towns, and villages preaching to multitudes of people who listen with eager attention to the Gospel of atonement for sin and salvation from its consequences. The chief opposition to the Gospel that we meet with is from Mohammedan and heathen priests, who try to deceive and keep the people from hearing us."

RECEIPTS FOR FOREIGN MISSIONS.

From August 15, 1895, to September 15, 1895.

ARKANSAS.—United Association by E. A. W., $5; W. M. S. by Mrs. E. Longley, $3. Total, $8.
Previously reported, $114 67. Total this year, $122 67.

FLORIDA.—DeLand ch., by W. N. C. for E. N. Waine, $50.
Previously reported, $50. Total this year $100.

GEORGIA.—Hephzibah ch., by H. L. M. $4.59; Mrs. I. S. Jordan, Tr. for A. B. Rudd, $50; La Grange ch., by T. J. H. $20.33; Miss Cora A Brown, by G. B. T. for Italian Missions, $5; Duffy st ch., by N F. Tr., $8.35; Harris Sunbeams, Jewells for Peyton Stephens, $6 77. Total. $95 04
Previously reported, $1,623 57. Total this year, $1,718 61.

KENTUCKY.—Midway ch , by Mrs. H. S. H , for McCollum fund, $92.43; Liberty Station ch., by, C F. K., $3.61; W. C. Pierce, for L W. Pierce, $16.19; Mayslick ch., by Mrs R. B. Y , $3 25; J. W. Warder, Tr., $873.52; Georgetown Col., by R. A T., $39 55; W. M S., 1st ch., Owensboro, by Mrs. M. T., $5 51; Owensboro 1st ch , by J. H. P. $50. Total, $1,084 06 Less given for (J. I. T.) special object, by Clinton, Ky., ch. $50—$1,034 06,
Previously reported, $1,290 55. Total this year, $2 324 61.

LOUISIANA.—G. A Turner, Tr , $50; Mrs. H. F. Madison, 20c. Total, $50 20. Less paid on E. O. W , 1894-'95, $20.20.
Previously reported, $121.65. Total this year, $121 85.

MARYLAND.—J. Levering, Eutaw Place ch., $1,000; Arlington ch., $5; North ave. ch., $10; Calvary ch., $3 45; Longwood ch., $5 10. Total, $1, 023 55. Immanuel ch., Baltimore, by J. P. F. $39 65; W. B. F. M S, by Mrs. E. Levering, $73 54; J. H. Tyler for Miss Hayes, $100. Total, $1,236 74.
Previously reported, $294 45. Total this year, $1,531.19.

MISSISSIPPI.—T. J. Bailey, Tr., $200; Mrs Kate Anderson, 10c.; Batesville Sb'ms, by L. D., $5; General Ass'n, by D T. C , for W. D. Wilson, $132.45; D. A. Covington, $1; Miss T. Lowry, by Mrs. R. H. G., for New Miss'ys, $3; Ripley, for Expenses Dr Graves to China, $4 57; L. A. S., Ripley. by R. H. G., $1; H S. Archer, wife and daughter, $16. Total $363 12
Previously reported, $411 85. Total this year, $774 97.

MISSOURI —A. E. Rogers Tr., for Miss M. McMinn, $321 03.
Previously reported, $753.40. Total this year, $1,074.43

NORTH CAROLINA.—Miss Maggie Cade, $1; J. D. Banshall, Tr., $300; Bethlehem ch., $2; Creekville, $4 10; L. M. S. French, Broading ch . Ashville, by Mrs, W J. H $3 10; T. C. Britton: Pleasant Grove ch., $7.45; Self and wife. $2.55—$10; J. D. Bonshall, Tr., $300. Total, $620.20.
Previously reported, $251.28. Total this year, $871.48.

SOUTH CAROLINA.—Corinth ch., by J. S. H., $12; Spartanburg Ass'n, by S. B. E. $2; Brunson ch., by W. H., for W. W. Lawton, $2 75; Seven Pines ch. by W. H., for W. W. Lawton, $1.26; Pinegrove S. S., by C. H. W., $4.35; Philadelphia ch., by A. E. F., $5 35; Darlington by S. S , C. B. E., $3.52; Harmony ch., by R. H. F. $5; W. M. S., New Hope ch., by B. S. F., $2; Philippi ch., by W. H. T., $10; Grantville ch., by Stein Kitching, $8; Mrs. John Stout, C. S., for Miss Whilden, $55 51; Hunter's Chapel ch., by W. D. R , for W. W. Lawton, $2, Union County Ass'n, by C. B. B., $3 27; Spartanburg Ass'n, by S. B. E., $30 17; Barnwell S. S. Con , by J. H. E. M., $8 52; Reedy Creek ch., by H. E. W., $1; North Greenville Ass'n by M. L. West, $4 10; Beulah ch., by S. C., $2.70; Grove Station, W. M. S., by Mrs. W. R. P., $1.80; Fort Lawn ch., by D. H. J., $5 Total, $170 33.
Previously reported, $1,081 41. Total this year, $1,251.74.

TENNESSEE —A member of 1st ch., Nashville, $25; W M Woodcock, Tr., $2 25; W. M Woodcock, Tr , $240.07; Bequest of Mrs Margaret D. Powers, by N P. Rogers, $1,300; Cedar Grove ch , by C. L., $1 09 Total. $1 568 41.
Previously reported, $1,505.11. Total this year, $3,073.52.

TEXAS —L. M. S., 2d ch , Houston, by J. M. K., $4; Miss Ada Taylor by Mrs. R. H. G $4; W. M. S. Abilene, by Mrs. Wm Young, $4; M. D. Early, Gen. Supt., $172 59; M. D. Early, Gen. Supt., $430 73. Total 615 32.
Previously reported, $1,428 10. Total this year, $2,043 42

VIRGINIA.—N. Ryland, Tr., $1 000; South Fork Sb'm So , by V. E. H., $14; A. Sister Goshen Ass'n, 25c ; Afton, M. S., by Mrs. E. G L., for Education of "I-o-Ah-Li," $15; S S , Bayboro, by Geo. Granger, $3 Total. $1,032 25
Previously reported, $3,750.40. Total this year, $4,782.65

WESTERN NORTH CAROLINA.—J. M. Stoner, Tr., $23 78; J. M. Stoner, Tr., $22.90; West End ch., Asheville, by J. M. S , $8 70—Miss Price. Total $55.38.
Previously reported, $111 71. Total this year, $167.09.

WESTERN ARKANSAS AND INDIAN TERRITORY.—J. J. Ward, $6

OREGON —W. A. Jolly, $5; Mrs. W. A. Jolly, $1. Total, $6.

OKLAHOMA TERRITORY.—Little River Ass'n, by N. J. S , $1 75:
Previously reported, $4. Total for this year, $5.75.

AGGREGATE, $7,183 83 Previously reported, $13 858.14. Total this year, $21,041.97.

FORM OF BEQUEST —I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia, by an Act approved February 23d, 1888, (here insert the amount, if in money, or description of other property, real or personal,) for the purposes contemplated by said Board.

SPECIAL NOTICE.—*Please notify if receipts are not promptly received for contributions as they are always promptly sent.*

OUR MISSIONARIES.

SOUTHERN CHINA.

CANTON AND VICINITY.—R. H. Graves,* Mrs. Graves,* Miss Lula Whilden, E. Z. Simmons, Mrs Simmons, Thos McCloy,* Mrs. McCloy,* G. W. Greene, Mrs. Greene, Miss H. F. North, Miss Mollie McMinn, Miss C. J. White, and twenty-one native assistants and Bible-women.

CENTRAL CHINA.

SHANGHAI.—E. F. Tatum, Mrs. Tatum, R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss Lottie W. Price.

SOOCHOW.—(*P. O., Shanghai.*)—T. C. Britton,* Mrs Britton.*

CHINKIANG.—L. N. Chappell,* Mrs. Chappell,* W. W. Lawton, Miss Julia K. Mackenzie.

YANG CHOW.—L. W. Pierce, Mrs. Pierce.

NORTHERN CHINA. (P. O., CHEFOO.)

TUNG CHOW.—Miss Laura G. Barton,* J. B. Hartwell, Mrs. Hartwell, Miss Anna B. Hartwell, Miss Lottie Moon.

Hwang-Hein.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens.

Pingtu.—W. H. Sears, Mrs. Sears, H. A. Randle, Mrs. Randle.

AFRICA. (P. O , LAGOS)

LAGOS.—M. L. Stone, with three native assistants and teachers.

Abbeokuta.—W. T. Lumbley and L. O. Fadipe, native assistant.

Awyaw.—S G. Pinnock, Mrs. Pinnock.

Ogbomoshaw (Ibadan).—C. E. Smith,* (Henry Patterson Missionary), Mrs. Smith,* and one native teacher.

Hausser Farm.—Albert Eli, native evangelist.

ITALY.

ROME.—George B. Taylor,* 52 Via Giulio Romano, Sig. Paschetto.

FLORENCE —J. H. Eager and Mrs. Eager, Via Oricellari, 16 bis, Sig. Galassi.

Milan —Nicholas Papengouth.

Venice —Signor Bellondi.

Bologna —Signor Colombo.

Cannes.—Signor Ferraris.

Carpi —Signor Boglione.

Portici —Signor Basile.

Bari.—Signor Volpi.

Naples.—Signor Fasulo.

Boscoreale.—Signor Martinelli.

Torre Pellice.—Signor Malan.

Miglionico.—Signor Piccinni.

Cagliari, Sardinia.—Signor Arbanasich.

Cuglieri —Signor Cossu.

Iglesias, Sardinia.—Signor Fortonese.

BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, J. J. Alves.

Juiz de Fora.—J. J. Taylor, Mrs. Taylor.

BAHIA.—Z C. Taylor,* Joao Baptista,

Maceio —Jos. Aden.

Valenca —Antonio Marques.

CAMPOS.—S. L. Ginsburg, Mrs. Ginsburg, A. Campos.

San Fidelis.—Joas Manhaes.

PERNAMBUCO.—W. E. Entzminger, Mrs. Entzminger.

MEXICO.

TOLUCA, *State of Mexico.*—W. D. Powell, Mrs. Powell, and Miss L. C. Cabaniss. *Lerma.*—M. H. Obregon.

PARRAS, *State of Coahuila.*—A. C. Watkins and Mrs. Watkins. *Monclova.*—M. Jiminez. *Allende and Nava* —Felix Raminez. *Juarez and Progreso.*—T. Rodriguez. *San Pedro.*—Ernesto Barocio. *Torreon.*—Florencio Trevino.

SALTILLO, *State of Coahuila.*—A. B. Rudd, Mrs. Rudd. Miss L. A. McDavid, Miss Addie Barton, Miss Ida Hayes, Jose M. Cardenas and Alex. Trevino. *Geleana.*—R Martinez. *Rayonez.*—Porfino Rodriguez. *San Rafael* —M T. Flores.

DOCTOR ARROYO, *State of Nuevo Leon.*—J. G. Chastain, Mrs Chastain and Eliseo Recio.

ZACATECAS, *State of Zacatecas.*—M. Gassaway. *Colotlan* —Benj. Muller.

MORELIA, *State of Michoacan.*—H. P. McCormick, Mrs McCormick.

GUADALAJARA, *State of Jalisco.*—D. A. Wilson, Mrs. D. A. Wilson, Miss Sallie Hale and F. de P. Stephenson. *Silao.*—Samuel Dominguez. *Leon.*—Miguel Placencia, Victor Godinez.

ORIZABA. *State of Vera Cruz.*—I. N. Steelman, Mrs. Steelman, Moises Guajardo, Miss Z. Kempfler.

JAPAN.

MOJI.—J. W McCollum.* Mrs. McCollum.*

FUKUOKA.—E. N. Walne, Mrs. Walne, N. Maynard, Mrs. Maynard.

---

*At present in this country.

NOTE.—Letters addressed to our missionaries in China and Japan should be endorsed *via* San Francisco. Those to Africa *via* England.

The Postage to each of our missions is *five* cents, except to Mexico, which is *two* cents.

THE HOME DEPARTMENT.

OUR FIRST ISSUE.

In issuing the first number of the joint missionary publication of the two Boards, we desire to say in behalf of the Home Board that it has always favored a periodical in which all the interests of the convention should be represented.

The HOME FIELD was not started until until it was demonstrated that such a publication was, at that time not to be attained. The present arrangement, while it is a step in the right direction, does not, in our judgement, fully meet either the needs of the Convention or the desires of our people. They want one paper that will give information in regard to every part of the work of the Convention—Home, Foreign, and Sunday School. Our Theological Seminary ought to be represented in its pages. The great lack of our people is knowledge of our denominational work. We can never hope to elicit the energies of the one million of white Baptists in the South who do nothing for missions until they have been made to see the needs of our work at home and abroad. To reach them we must have the combined energies of our Boards centered upon pushing one paper, giving facts about our entire work, into the homes of these careless disciples. A messenger which, month by month, shall bring to them tidings of what we are doing among the Germans, the Indians, the Negroes, the Cubans, tidings from Italy, Africa, Brazil, China, Mexico and Japan, must in time make an impression upon the most callous heart. We owe to them and to their children every proper effort to enlighten them as to their duty to the Savior who bought them, and as to the opportunity given them to furnish others the bread of life.

We unite to send a publication freighted with this knowledge into their homes. It is bread cast upon the waters. The harvest will surely come.

We trust that the union now effected may result in securing at an early day a mission literature such as should be issued by the Southern Baptist Convention.

THE ANGLO-SAXON RACE.

"*It promises to be a universal race.* The American and the Englishman want territory. He will fight to obtain it, but this is not his normal idea. The great idea of the English-speaking people is

colonization. This has met with accelerated motion in modern times. In 1700 this race numbered less than 6,000,000 souls. In 1780 the Anglo-Saxons, using the term in a broad sense, had increased to 20,500,000 souls, and in 1880 they numbered 100,000,000, having multiplied nearly five fold in one hundred years. The expansion has been no less remarkable than its multiplication. In one century the United States has increased its territory ten fold, while the enormous acquisition of territory by Great Britain, and chiefly in the last one hundred years, is wholly unparalleled in history. This mighty Anglo-Saxon race, though comprising only a fifteenth part of mankind, now rules more than one-third of the earth's surface, and more than one-fourth of its people.

But the tokens are for still greater things. The Anglo-Saxon is not only increasing more than any European race, but more than all the European races combined. The days of the past are nothing in comparison of the future."

"I hear the tread of poineers,
Of nations yet to be;
The first low wash of waves, where soon
Shall roll a human sea.

The rudiments of empire here
Are plastic yet, and warm;
The chaos of a mighty world
Is rounding into form."

"It is not a question, however, of numbers. China can furnish the numbers. It is the greatest numbers, the most extensive territory, and the highest civilization. All these things, I believe, will have their center in America. Of England, Franklin once wrote: "That pretty island, compared to America, is but a stepping stone in a brook. Scarce enough of it above water to keep one's shoes dry." The ultimate glory of the Anglo-Saxon race, and of America in particular, is no day dream. Mr. Darwin said: "There is apparently much truth in the belief that the wonderful progress of the United States, as well as the character of the people, are the results of natural selection; for the most energetic, restless, and courageous men from all parts of Europe have emigrated during the last ten or twelve generations to that great country and there succeed best." Looking at the distant future I do not think that the Rev. Mr. Zincke takes an exaggerated view when he said: "All other series of events, as that which resulted in the culture of mind in Greece, and that which resulted in the empire of Rome, only appear to have purpose and value when reviewed in connection with, or rather as subsidiary to, the great stream of Anglo-Saxon emigration in the West."

"If these statements are anywhere near the truth, the necessity that this race shall continue well grounded in the truth cannot be overestimated." John T. Christian, D. D.: Thus it is our own country is being rapidly populated by every nationality and religion of the world. Shall not the necessity of self-preservation, as well as the higher motive of giving the gospel of Jesus Christ to every creature, inspire every Baptist to more earnest and substantial support of our home mission interests?

DID NOT RETRENCH.

Last year, when times were so hard and the Boards so much embarrassed, many good brethren thought the time for retrenchment had come. The Board did not think so. They considered the question in the light of all the facts, and determined to trust the Lord and go forward. The result was, they carried through the hardest year of our history the largest number of missionaries they had ever employed, and did the best year's work in all their history. The baptisms reported by their missionaries were 5,921, and the total additions to their churches were 12,002.

The Lord opened the hearts of His people, and they gave to the Board the largest amount they had ever given in any year, except the Centennial, so that its debt was but a nominal one—less than a thousand dollars.

The Lord honors the faith of His people.

Rev. J. M. Brittain, D. D., who sends us the following communication, is employed as theological instructor to the negro preachers and deacons in Georgia. His work is a noble one, and is resulting in great good to these people. We wish we had a man like him in every State working with our Convention:

IN THE COUNTRY.

Rev. I. T. Tichenor, D. D.:

Dear Doctor,—I have lately held two very successful institutes in the country, remote from the railroads and the towns. In these two meetings there were twenty ministers and thirty-seven deacons, with a large number of church members.

In the rural districts, of course, there is lack of educational facilities, but one is surprised and delighted at the quickness of perception and directness of expression of these ministers who break the bread of life to the sons and daughters of toil. While the language may be devoid of grammatical structure, the thought is often presented in figures forceful and appropriate.

Both houses of worship were large wooden structures painted white and the floors exceptionally clean. When I inquired how they kept their floors so neat and free from tobacco stains, they responded that the sexton was directed to collect five cents from any one who spat upon the floor. Such money obtained in this way was turned into the treasury of the church and was denominated "spit money." The Anglo-Saxon may learn some things from his Ethiopean neighbor.

As we lectured daily upon doctrinal and practical christianity, close attention and continued responses indicated the interest and earnestness of the large audiences. Some of the members of the white Baptist churches in close proximity were in attendance daily, and signified their co-operation and pleasure in many ways.

As the hour of noon arrived each day, a table for the white people was ladened with the choicest that could be prepared by the best of cooks. The pastor left nothing undone that would at all minister to our comfort and pleasure. Under the forest trees we enjoyed our dinners and the little rest that followed them.

The pastor directed his congregation to reassemble upon the ringing of the bell, and this they did with wonderful promptness. They did not stand around the doors and talk during service.

I have been so well pleased with the success of these two institutes, in the very heart of the agricultural districts, that I expect to have more of them in the future. I am grateful to so many of our own brethren who attended and aided in the meetings. Why not this way everywhere?

Fraternally,

J. M. Brittain.

EXPENSES OF THE BOARD.

A letter has been received at the office of the Home Mission Board in which the statement was made that at least 50 per cent. of its funds were absorbed before reaching the missionaries for whom they were intended.

As Dr. Tichenor was unable to give attention to the matter I undertook to ascertain the facts, and in response sent the brother the following reply:

Dear Brother,—Your favor of the 5th int., addressed to Dr. Tichenor and covering a newspaper clipping in which this Board is subjected to adverse criticism, has been received during his absence.

In reply I would say that a reference to the Treasurer's report, as published in the minutes of the Southern Baptist Convention, will

completely refute the statements contained in the publication referred to. If the writer of that article had been sincere in his expressed desire for "light" on the subject, he need but have referred to this report, which shows in detail the disbursement of all the funds coming into the hands of the Board.

In regard to the relation the expenses of this Board bear to the amount of money received, that may be determined by an analysis of the Treasurer's published report.

There are certain items of expense imposed upon the Board by action of the Convention, such as expenses Woman's Missionary Union, expenses Missionary Day, Sunday-School Board; Conference Fortress Monroe, printing minutes, etc., for which this Board is not responsible.

Eliminating expense items of this class and charging to the Board only such expenses as have been incurred by its own action in the management of its affairs for the year ending May 1, 1895, you will find the following:

Our Home Field,	$1,024 47
Corresponding Secretary's salary,	2 500 00
Office Assistant,	1 000 00
Treasurer,	500 00
Clerk,	300 00
Recording Secretary,	150 00
Travelling Expenses,	425 71
Room Rent,	216 00
Distributing Home Field,	300 00
Stationery and Printing,	481 04
Office Expenses,	152 33
Postage,	398 35
Incidentals,	97 05
Total Expenses by the Board,	$7,555 15

Without considering the amount in value ($12,748.05) of "Merchandise sent to Frontier Missionaries," the amount expended in co-operative work, as well as the income from some other sources; but taking into consideration only

The total cash receipts from States as shown in Treasurer's report,	$76,623 18
Together with Home Field receipts,	528 09
The total cash receipts amount to,	$77,051 27

This would seem to be a fair comparison of the expenses of the Board with the cash contributed by churches, societies, State Conventions, etc.

Now if you will make the calculation, you will see from these figures that the total expenses of managing the affairs of the Board

for the year amounts to something less than 10 per cent. of the total cash received.

I think if you should take into consideration the whole amount of work done by the Board, including all monies and other values reported by the Board, as well as expenses of every character borne by the Board, about the same ratio would be maintained.

You will, of course, readily recognize the fact that if the cash receipts of this Board were increased to, say $100,000, the rate of expenses would be decreased proportionately, as it would cost no more to receive and disburse $100,000 than the amount shown above.

Sincerely yours,

M. M. Welch.

LETTERS FROM WIVES OF FRONTIER MISSIONARIES.

We publish in this issue several letters from the wives of our frontier missionaries. We expect to follow these with similar ones in future issues.

We have often said to our brethren that the real hardships of missionary life were to be found on our frontier. We have found it very difficult to make our people realize the privations endured by these men who preach the gospel to these sheep scattered in the wilderness. But we did not know how great was the incredulity of some of our best brethren and sisters until the tract, "Her Father's House," was published. Though expressly told that it was founded upon a real incident in the life of one of the missionaries of the Home Mission Board, many of our people refused to believe it. They could not be made to realize that such hardships were possible in our own country. We trust these unbelieving ones will read the letters we publish.

Let these brethren and sisters remember that such privations have been undergone by our brethren on the frontier *in every generation.* Our fathers, and their fathers before them, endured similar things in Virginia, the Carolinas and Georgia.

One day we may print some of the experiences of these good men who long since have passed to their reward.

Please read these letters, and then help us to supply the wants of these needy ones.

It would puzzle an angel to make out what the man who pays two bits a year for missions means when he prays "Thy kingdom come."—*Raw's Horn.*

Letter From Diaz.

Brother Diaz is not a voluminous writer. His letters are so few that the Board has kindly urged him to write more frequently. His distaste for writing English, and the never ceasing pressure of business upon him are his pleas for the scarcity of his letters.

In this time of trouble in Cuba, when the Board and the people have been so anxious to hear from our missionaries, his letters have been fewer than ever.

It is therefore, with great pleasure, we send to all our readers this one just received.

HÁVANA, CUBA, Sept. 12, 1895.

DR. I. T. TICHENOR,

Dear Sir,—Nevertheless the bad condition of the Island on account of the war, our churches, stations and schools, are progressing. Our meetings are always crowded, and the same enthusiasm prevail.

The church has agreed to send another committee of the Red Cross to the field, and I was appoint myself to go through the principal section of the country and investigate about it. I went to the city of Sagua, St. Domingo, and other towns and organize there with a doctor, one station in each place, three in number. The station itself put the mens and pay them, and we as a church provide them with medicine and instruments for the operation. This, I think, is a noble Christian work, not only attend and comfort the present struggle, but give sympathy to our own Baptist churches. In Cuba the Baptist are always in the field.

In going to Sagua our train travel with 200 soldiers in the front cars, and when the train stop in a little station the insurgents in number of 600 attack the soldiers, and as the insurgents was well armed, all on horseback, the commander of our train order to *leave the place immediately* for the sake of the passengers. The insurgents fire on the train for nearly a mile—they was plrce in both sides of the road, and divide themselves in small groups all along the sides of the road. The troops answered the fire. You may imagine the panic among the ladies and men that was on board. Your humble servant have, as we said, "the heart between the teeth," such was the excitement; and I don't feel myself sure enough until I laid down on the car's floor, because the bullets fly through the windows like a hail stone's storm.

When the train runs three or four miles and no more noise from the fight was hear, I commence to rise up my head—first look around the face of the passengers, I see they was all right except some nervous excitement—my service as a doctor was not need. I took my seat and took a long breath, allowing my lungs to be fill with the pure oxygen of the country.

I make up my mind not to travel any more on the circumstances, but the Lord need us in this work, and I have ready my satchel to leave Havana for Santa Clara and Sagua again Monday morning, and in the name of the Lord I go. He will take care of me, and help me in this new organization of the work.

This work is very important for our church give us sympathy and influence. We *are neutral*, and I do not mind what will be the end of this effort, because we do good to both side. Pray for this new work, and please pray for me.

My program will be Sagua, Santa Clara and return here Wednesday morning, and go to Atlanta on this day.

Good-bye, DIAZ.

"LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves."

Our Mission As a Nation.

A study of the Bible, and especially of the Old Testament prophecies, impresses us with the truth that nations, as well as individuals, have their mission. God raises up nations for a definite purpose and appoints them a definite work to do. The first instinct of a nation, as of an individual, is self preservation. But the Scriptures teach that the object we should set before us is not merely to maintain our existence in peace and comfort, but to do good. If we seek for enjoyment, it recedes as we pursue it, but if we seek to do good happiness will come in the train of our efforts. The sooner we ascertain what is our calling and conform to it, the happier we will be; and this is true of nations as well as individuals.

For what purpose has God raised up this nation and preserved it more than a hundred years? Politicians describe in glowing terms the future that awaits us, when we shall be great and powerful, prosperous and happy; but they fail to discern the great purpose for which we owe our existence and preservation, which is to Christianize the nations. God seems to have committed to the Anglo-Saxon race, as represented by England and America, the work of bringing the heathen nations to a knowledge of his truth. The great body of missionaries is sent out from these lands. But while the two nations have the same work to do each is accomplishing it in a different way.

England, from her limited island territory, sends her colonies throughout the world. Her enterprising sons are settled in Asia, Africa, and Australia Her fleets of ships and lines of cable keep up the lines of communication between the colonies and the mother country. Her influence is exerted on millions in every heathen hand, from China on the North to Sierra Leon and New Zealand on the South, and by her Christian homes, her just laws, her impartial justice and spirit of freedom, she is leavening the masses of these lands and moulding them by the influence of a Christian civilization.

What is our work? Our country, with its vast domain, is a receptacle for all these races. It is not a hive like England, but rather a great alembic where the different races are fused and a mint where they can have the image of Jesus stamped upon them. What, then, is our mission? Is it not to evangelize and Christianize the heathen within our midst? Then when this is done they will return to their own lands, as many have already done, to carry the blessings of the gospel and shed its light abroad among their own people. This invests the work of Home Missions with supreme importance for us. With the ever-coming tide of emigration pouring in upon us, if we do not Christianize them they will heathenize us. It is our mission to convert them and send them back to their own shores to convert those whom they have left behind. This, it seems to me, should be the plan adopted by our Foreign Mission Board. So far as possible it should send negro missionaries to Africa, Italian missionaries to Italy, Mexican missionaries to Mexico, and Chinese Missionaries to China.—*J. M. Phillips.*

[We are truly glad to have such a coworker as Brother Phillips join us in the view he expresses. We have often so expressed ourself. Here is something worth thinking about and acting upon.—*Editor Baptist Helper.*]

WETUMKA, I. T. Aug., 22, 1895.

Dr. I. T. TICHENOR, Atlanta, Ga:

Dear Brother,—Our Muskogee, Seminole and Wichita Baptist Association closed on the 19th instant, and thinking that some of the brethren in the States would like to know something about what the Indian people are doing towards their Master's cause, I will try and

give you a brief account of the Association.

The Association convened on the morning of the 14th instant at 9 o'clock, with Bro. McCombs in the chair. The Association was opened by reading the 16th chapter of Luke, and prayer by G. A. Alexander. Next in order was the credentials from the different churches, which numbered 9 churches and 27 delegates. Next in order was the election of officers. Bro. Wm. McCombs was re-elected Moderator, Louis Alexander Secretary, W. P. Blake Assistant Secretary and G. A. Alexander was re-elected Treasurer. After the election of officers the Association proceeded to business. Several important questions arose in regard to the benefit of the Association, and were thoroughly discussed. Delegates were appointed to the several different Associations here in the Indian Territory, also to the Southern Baptist Convention which meets at Chattanooga, Tennessee. Funds were pledged for a missionary here in our Association District. On Monday, the 19th, the expenses of the Association were presented to the Treasurer, which amounted to $408.75. The Treasurer paid the account and still showed a balance on hand. The minutes will be printed just as soon as they are ready, and when printed will forward you a copy.

It seems that God was with us during our meeting. On Sunday evening three were baptized and a number restored.

If you wish, you can put this in HOME FIELD. I ask all of our brethren that read this to pray for us that we may travel on the true path that leads all of us to find our dear Savior Jesus Christ. Amen.

Your brother in Christ,

Rev. G. A. ALEXANDER.

YARNABY, I. T., Aug. 18, 1895.

Dear Brother,—Please find report of work done since last report, of July 1st, to August 18th, to-wit :

Miles travelled,	328
Sermons preached	48
Days work done on field	48
Confessions on field	28
Accessions to church by letter	4
Restored	2
Accessions by baptisms	14
Total members received	20

My heart is made to rejoice. Have just closed a glorious meeting among the Indians, with results ; 16 conversions, 11 baptisms, 1 restored. Church greatly revived. To God be all the glory.

Your brother for Missions,

C. A. DELOACH.

KANSAS CITY, MO., Aug. 23, 1895.

My Dear Brother,—I received your letter enclosing my salary for July, 1895. This is the last money you have sent me under my appointment at Kansas City by the Home Board. Please accept my hearty thanks for your promptness in sending always my salary in due time. May the Lord bless the Home Board in their great and noble work in the Southern States, is my prayer.

Yours very truly,

F. SIEVERS.

This brother has for several years been our efficient missionary to the Germans in Kansas City. He goes to a new field in Oklahoma. May the Divine blessing attend him.

I. T. TICHENOR.

CALIFORNIA, MO., Aug. 31, 1895.

Dear Brother,—I send you herewith my report for the month of August. The most important feature in this month's work was to start the building of our mission church in the city of California, Mo., and it will be hard work to collect the money for the building, besides to pay for the lot. I expect it will cost us about $1,000. We trust in the Lord, and know He is with us.

Sermons preached	8
Addresses delivered	4

Religious visits made..... 47
Sunday-schools and Bible classes instructed..... 3
Miller County Association attended.
Miles travelled..... 252

Respectfully yours,
W. KROESCH.

Dear Brother,—Please accept in the following my report for the month ending August 20, 1895:

Weeks .... 4.
Sick..... ..... 3 weeks.
Work .... 1 week.
Visits and calls..... 23
Literature distributed..... ..... 320 pp.
To Emigrant Mission..... 1 time.
Literature distributed..... ..... 792 pp.
New Testaments distributed.. 10.
Attended sewing school..... 1 time.

By the above you will see that for three weeks I was unable to work; but, thanks be to God, I was enabled to begin again, although not feeling as strong as before my sickness. I trust the Lord will fully restore my health and strength and permit me further to do the work He has called me to.

The sewing school in West Baltimore (which we wanted to open last month, but on account of my illness had to be postponed), was opened this week, and we trust and pray that the Lord will prosper it.

That the blessing of God will attend all that is being done in His name is my earnest prayer.

Yours for the Master,
MARIE BUHLMAIER,
833 N. Washington st.,
Baltimore, Md.

EL PASO, TEX., Aug. 31, 1895.

Dear Brother,—The Mexican church has fixed up the little house on the lot purchased by the Board, and are using it since the last of August, but it is too small to hold the congregation, but it will hold as many as we could ever get into the building we had rented, and I suppose it is best until such a time as we can build a chapel.

I had a talk with the editor of one of the daily papers who speaks Spanish well, in fact, about as well as English, and has a Mexican wife, who is an educated and inteligent woman, and he wants to enter the ministry and go into the Mexican work. His wife is a Baptist, and Dr. Marchand baptised her. I believe he could do a good work if the Board is in a condition to help him. His wife is an excellent worker and a good woman, too. Please write me at once what you think of this matter.

My work is getting on real well in some lines for El Paso, and if we could get on our feet financially, we could make more progress.

Yours in the Lord,
L. R. MILLICAN,
Mission Pastor First Baptist Church.

BALTIMORE, MD., Aug. 21, 1895.

Dear Brother,—Enclosed please find report for one month (July 20th to August 20th) for Southern Baptist Convention as per request.

We have had quite warm weather again, but to day it is rather cool. You certainly enjoy the cool breeze of invigorating sea air, and I sincerely hope you will return much rested and strengthened.

Miss Buhlmaier is also regaining her strength, I rejoice to say. She has already slowly begun her work, and by judicious use of her strength I hope she will be enabled to accomplish her duties.

I have also spent a few days in Druid Hill Park and Tolchester, just to have a little outing.

Just now a new edition of "Guide to Emigrants" takes my time. I shall endeavor to make it as complete as possible.

Last evening the Young People's Society gave a Literary Evening, with

ice cream—admission, ten cents. It was well attended and quite encouraged us all.

I must say that we feel the working of the spirit in our midst. Our prayer meetings, especially on Sunday evenings, are proof of it. We pray and hope for an outpouring of the spirit among us all. Help us pray for it. The Lord bless you abundantly.

Yours faithfully in Christ,

WM. RITZMAN.

1807 Jefferson st.

LAKELAND, FLA., July 22, 1895.

Dear Miss Armstrong,—I received your letter last Saturday, too late to respond until to-day, Monday.

In reply to your kind inquiries, I will first state that I have a great aversion and shrinking to talking of myself, and you know there are some things we have to endure which are entirely too sacred for the unfeeling eyes and ears of the public. I will write freely to you, however, feeling that I could open my very heart to you because you have been instrumental in relieving our necessities and lightening the burdens of one of God's ministers, thereby enabling him to go forth to the poor, the ignorant and destitute, and carry them the glad tidings of salvation, which they could not have heard had it not been for the timely aid given by the good sisters in sending us boxes.

You ask for some incident in my life as a missionary's wife There were so many before we were helped by the societies that I can scarcely refrain from making my letter too long. My husband has been a minister about thirty-two years, but for the last seventeen years has been engaged constantly in the mission work. His whole desire is to go to the entirely destitute, and, strange as it may seem, there are many places remote from towns and railroads where the Gospel has never been preached; where people have raised large families who have never heard the plan of salvation. Is it not fearful to think of such a state of affairs here in our own Gospel land? To such places my husband goes under the direction of the State Board, and he says the people are the most ignorant he ever saw, yet in most cases anxious to hear the Gospel. He is often gone weeks at a time, and I have the care and responsibility of the family, but I could rejoice to bear even more for my Master.

I have frequently sewed—I do all the plain sewing that my health will admit of—until 10 o'clock at night, and often have I taken my children's clothing off on Saturday night and washed them, drying them by my cook stove (I had no other fire) and put them on again Sunday morning (I mean under-garments), for they did not have a change. All the money I could make sewing I was compelled to use to buy the plainest kind of food.

You wish to know how I felt when I received my first box, which was sent to us four years ago by the Ladies' Aid Society at Cusseta, Ala. I cannot describe my feelings. My husband was away on one of his mission trips, and a good old brother brought the box to my house and opened it. I could scarcely realize that the contents were for us—clothing, table linen that I had been deprived of for years, a nice suit of clothing for my husband, such as he had not been able to wear for twenty years, a suit for my little boy such as he had never had, dresses for the two girls like none they had ever dreamed of, and a woolen dress for myself, the first I had had in a long time, and a number of other things that were so useful, and many that made the children wild with joy. We could scarcely wait until papa came home to see our good fortune. Since then we have had a box sent every year, which has kept us above absolute want; but the most bountiful ones have been sent from the Bap-

tist churches in Baltimore. My dear sister, you nor any of the other good sisters can realize the good you are doing. You are as surely preaching the Gospel of Christ as those poor ministers whom you help, for your aid enables them to go. Our Bible tells us that "it is more blessed to give than to receive." I pray God to bless all who have been kind enough to assist the poor preachers and their families. I know your reward will be great, and though we may never meet on earth, yet I know we will meet in heaven.

Pray for us.

Your sister in Christ.

PLAINVIEW, TEX., July 22, 1895.

Miss Annia W. Armstrong, Highly esteemed friend and much beloved sister,—Yours of July 16th to hand and contents noted. I hasten to reply. I appreciate the interest and sympathy you have for me. I am a very poor hand at writing a letter, and if I could be with you and talk with you for a while, there would be so much more satisfaction in it. However, I know I can't do this, so will do the best I can to answer your first question.

My experience on the frontier. When we came here from Kentucky, three years ago, with a large family, I thought my children would all get homes and be satisfied, but alas! the trying hours of my life has come. I have had to see my two oldest children poverty-stricken through drought, return back, and had to say that awful word: "Good-bye." Now mix that with the privations of a frontier life—such as living in a dugout for a house with no one living within three or four miles of you; one hundred miles away from any railroad; no timber nearer than forty miles; and it turning cold and threatening snow; children with sacks out on the prairie half a mile away picking up dry cow chips for fuel, and they, thinly clad, lugging them home on their backs; a little bread and butter and milk for food; husband nearly always gone, and no school to which to send our children—and you have a sketch of some of my experiences.

Question 2. How I felt when the box came, and what advantage it was to me. When the news reached us that there was a box at the depot for us, though it is one hundred miles away, my heart was gladdened and I felt very anxious to see its contents, feeling assured there was something in it that we so much needed. When it came, however, and the lid was taken off and we began to remove piece by piece—with all the children around saying: "That is mine," and another "This is mine;" "Oh, isn't that so nice"—until all had received something which they praised highly. I must say that I cannot find language to express my feelings, and the gratitude of my heart to God and to those who sent the box. I know that God will bless them, or "it is more blessed to give than to receive." The benefit derived from such a gift is unspeakable. What good does a box do us? It brings warmth to our bodies, cheers our hearts, makes us more content to bear our hardships, and causes us to feel that our Christian friends appreciate our privations on the frontier.

Hoping this will be satisfactory, and praying Gad's blessing on your labors of love, I remain,

Yours in Christ

MORO, TEXAS, July 25, 1895.

Dear Sister,—In reply to your inquiry as to how I felt when our box came, I will say that no pen can write, nor artist paint, nor tongue tell *just how I did feel.* Only those who have been reduced to suffering can know the joy that such timely assistance brings. My first emotion was manifested in tears—tears of joy, tears of thanks—and the next emotion was humility. You may never know in this life the pleasure, the com-

fort, the relief that comes to the burdened mind when a *full missionary box is openened, which contains almost everything needed in the hour and time of real destitution.* Still, dear sister, while I can't tell it, I know it from a heart full of experience.

Be assured but for such kind assistance, rendered in the hour of dire need, we must have suffered for the lack of the many articles that exactly filled the place of what we wanted. Of the many, I will cite but one instance. My dear husband was caught from home by one of those western blizzards, poorly clad—having only and old threadbare overcoat—and came near freezing. Through your kind aid, he was last fall supplied with an excellent overcoat, he says the best one he ever had.

I am waiting with a full, anxious heart, for I do not know what is in store for us this year. The whole matter is in the Lord's hands, and He will do right.

Yours in the service of the Master.

MORO, TEXAS, July 25, 1895.

Dear Miss Annie,—Yours of the 13th instant to hand, with leaflet and Prayer Card, all of which have been read with interest.

Your request imposes a hard task, one for which, in my poor health, I am incompetent, but will do the best I can.

There are so many things to tell, that I do not know just where and how to begin, for if they were all written, they would make a volume of no small size.

We have been in this western frontier country over six years, and each year has been one of trials. My husband has been in the mission work over four years, and each year has seemed almost an age. When he first entered the work, we were given by the State and Associational Boards a tolerably fair support. unfortunately, however, in consequence of long continued drought, both Boards became embarrassed and, as a result, our support was gradually cut off until now we are getting almost nothing—so little, that it does not supply one-fourth of our real needs.

Three years ago, when husband was off on his mission duties and no one was at home except myself and our baby boy, trying to take care of our home and make something on the little farm—and we had a real bright prospect—there came one of those western hail storms with a heavy wind, and in a few short minutes, there was not a stalk of anything left. Our little cottage was not hurt, but our poultry cabin, with contents, was destroyed—this was our chance for meat. Oh, it was an awful sight, everything destroyed in the way of crop and paultry, but the Lord was good to us in that He preserved life.

No one can know the frontier life without an experience of the life itself. At another time, in winter, husband was gone and there came a blizzard. I had two of our little grand-boys with me. I thought it better to put out the fire and try to keep from freezing by wrapping up in bed. It seemed that we must freeze when our nearest neighbor ran to our relief; but for this kindness we surely could not have stood it.

If the good Lord was not in the lives of the frontier missionaries and their families, they would be unbearable, but, thanks be to His great name, where He is, His servants can stay and work also.

I sometimes pray for the old home life again, for I was born in South Carolina, raised in Alabama, and never knew what hardships were—what the privations of those cut off from society, church, school, and almost every other enjoyment of this life, meant. I cannot tell it all; I must desist. You have been instrumental in bringing cheer and comfort to our poor home, for which you have the gratitude of our hearts. May the good Lord abundantly reward you. Yes, you shall have our prayers, together with the

Lord's host who are praying for the advancement of His Kingdom.

In great suffering and privations, I am,

Yours truly, ———.

MULHALL, OKLAHOMA, July, 1895.

My Dear Sister,—I don't know whether I can tell you of any of my experiences that will be of benefit or not. One or two incidents that I think of may give you an idea of how we get along. I left a good home with everything comfortable when Mr. Black took up the missionary work. When we landed here we had no house in which to live and could not get one, so we had to do like our neighbors—dig a hole in the ground, put up poles, lay over some brush and hay and then cover all with earth a foot deep. In this, with a door and two little windows at the end, we were at home.

Incident 1st.—The winter following we had a long wet spell. One day, it was still raining, and the earth over our dug-out was soaked until the water commenced to come through. Just at dark a man knocked at the door, and when we opened it there stood the pastor of the Guthrie City church. As we had no better place to send him, we did the best we could. What he thought I never expect to know. We had to move around there with the mud and water possibly a half an inch deep on the floor—we had nothing but the ground floor. We gave him his supper and fixed for him the best bed we could, having the corners arranged so as to keep the beds dry. In the morning he took his satchel and started for town. We were thankful to our Heavenly Father that He preserved us from sickness, as we did not take cold.

Incident No. 2.—Sometime afterwards, as we were busy at work, the roof, or poles, rather, which supported the dug-out gave way, and we had a very narrow escape, as we barely got from under the dirt and timber which broke down and filed about half of our house. The dear Master, however, was watching over us, and we all escaped with only a few bruises. We now have a small box-house on our claim.

As to our receiving boxes and how we felt, no pen can tell how we did feel. They were indeed as gifts from God, and we bowed and asked the dear Master's blessing on the sisters, while our hearts overflowed and our eyes were filled with tears of thankfulness. And oh! the delight of our children as those warm coats were lifted out. "Ain't they good, mama, to send us such nice coats?" "Oh! papa, now I have a pair of shoes to wear to Sunday-school." These and many other like exclamations came from them. We never can express our thankfulness. May God bless you and all the dear sisters. Pray for us.

Your sister in Christ.

WYNNEWOOD, I. T., July 24, 1895.

Dear Sister,—Your kind letter was received and read with care. In reply to your inquiry, I will say that my experience on the frontier as a missionary's wife has not been as bad as some who are still farther west, although I am deprived of many things I really need for myself and family's comfort. The hardest thing I have to endure, however, is the absence of my husband; he is gone so much and we have four little children, the oldest only seven years of age. You do not know how lonely I am without him. Sometimes I almost despair, and, were it not for the goodness of God, I could not stand it. Sometimes we are left with plenty to do until he gets back, and sometimes we are not. The $100 he gets from the Board is all the money we have to depend on with which to buy provisions. We only get this quarterly, and it does not supply our actual needs. My husband is devoting all of his time to the work, and, of course, gets some help outside once in a while. The people of this country care very little for a preacher and

his wife, as they think he ought to work as other people do for a living. One of the saddest things that has crossed my path since he entered the ministry was when he sold our only home to pay off some debts. We were in Oklahoma, and we even sold the last milch cow we had. I could not help but cry when I signed the deed for our house and saw the cow—our only dependence for milk for our children—led away. Oh, it did look so gloomy to have to move in the winter time with no home to which to go, and I do not know what we are going to do now unless we get help.

My husband at present is at a small town seven miles north of here holding a meeting. The people everywhere in reach of him are hungry for the Gospel and are calling for him, but they don't seem to realize that he has a family to support. I thank God, however, that I have the privilege to suffer for Him, He does so much for me. Were it not for His precious promises I should despair.

Now in regard to the second inquiry, as to how I felt when I received a box. I do not know that I can express myself. I never did know how to trust God as I ought until we received the first barrel. It came at a time when we were out of almost everything to wear and had not a cent of money with which to buy. It was so full of just what we needed that I was made to wonder how you dear sisters knew so well what we wanted. As to the help the boxes have been, they have supplied us with clothing almost. All the dresses I have had in two years for myself and children, with just a few exceptions, were what the boxes brought. They have come at times when we were destitute of money and could not get any. Had it not been for a box we received last fall from Kentucky, my husband would not have had a decent suit to have worn through the winter. He never has money enough to buy himself a suit of clothes, and I can hardly stand seeing him go dressed worse than other ministers of the country.

Sister, I do not know whether this will suffice or not, but it is the best that I can do, and I trust it will. You don't know how much good it does me to read a letter from you, they are so full of comfort and consolation May you live long and be more useful in the vineyard of the Lord, is the prayer of

Your humble sister in Christ.

BALTIMORE, Aug. 12 1895.

My Dear Misses Armstrong,—Your very kind letter came to me this A. M., for which I thank you so much.

How very kind our Lord is to pour out from His own heart the love so we can love one another. Yes, it is wonderful how this love unites the hearts of His people, no matter from what land or climate they may come together.

I am very glad that you have a good place, with plenty of good air and fresh breeze, which is indeed a great blessing, especially when you consider how warm it was, and still is here in Baltimore since last week.

That is also one reason why I did not write before—the other reason was to wait another day and so on, as I would so much have liked to tell you I was stronger and at work again. This, however, I could not have done truthfully before now. I am thankful to tell you, however, that my strength is gradually returning, the greater weakness is in my limbs so that I cannot walk or be on my feet much.

With God's help I will try and take up my work by degrees this week, and also to open the sewing school next week, Tuesday, as I would so much like to have the children come and get used to it before they go back to school. Otherwise they may not be so willing to come on account of Tuesday being a regular school day, and not much time over—but I surely believe after they once get

used to it they will gladly come, as did all the other children we had.

I received a letter from Miss Kingdon, of Hackville, asking me to come and meet with them the last Sunday of the month when they would have a joint meeting of the Young People's Missionary Society and the Woman's Missionary Society. My answer was that I will indeed be very glad to come if God will give the needed strength. You see, dear sister, that the interest is deepening, which surely is a good sign.

We had a very severe storm yesterday which did much damage, as you will doubtless see by the papers.

Again thanking you for your love and sympathy, I remain,

Yours in His name,

MARIE BUHLMAIER.

Proportionate giving allows the poor to give as much as the rich.

Home is the blossom of which heaven is the fruit.

"A poor man's all weighs as much with God as a rich man's millions."

"Fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of childlike simplicity and dependence."

There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there.

NEW ORLEANS.

Brother John M. Green, a member of the Home Mission Board, was recently in New Orleans on business. While there he, in company with Brother O. C. Wiley, of Troy, Ala., visited the First Baptist Church. He reports the work in a very encouraging condition. The pastor, Dr. J. F. Purser, and his wife, are both enthusiastic in their work. They are zealous, aggressive and popular, and accomplishing a fine work for the Master. Their hurch supports an industrial school with 150 pupils, and has a Chinese class of fifty pupils. Brother Purser is baptising many Catholic laymen who confess Christ.

A letter has recently been received by the Home Board from Dr. D. L. Purser, pastor of Valence-Street Church, in which he speaks hopefully of his work. As an incident of his work, he says:

"I have secured the use of a German Methodist church house, near the northeastern depot, for our use in the establishing of our mission down there. There are about twenty Baptists in that community, and very few of them ever come up town to any church."

"The young brother works at his own expense, (and is able to do it)."

"Now, I make my application for the amount of eight dollars per month, with which to pay house rent."

The Home Board has granted the appropriation asked for, believing it to be a good investment.

RECEIPTS OF THE HOME MISSION BOARD

From August 25th to September 15th, 1895.

Alabama.—Previously reported, $141.02.

Arkansas.—Spring River Association, $5. Total for month, $5.
Previously reported, $35.52. Aggregate since May, $40.52.

District of Columbia.—Previously reported, $28.76.

Florida.—Previously reported, $199.28.

Georgia.—Warrenton, $10.05; Woman's Missionary Society, Long Creek ch., Washington Ass'n, $2.25; Missionary Society, 5th ch., Atlanta, by Mrs. M. A. Smith, $11.50. Total for the month, $23.80.
Previously reported, $540.37. Aggregate since May, $564.17.

Kentucky.—Liberty Station Baptist ch., Sanders, $3.61; Woman's Missionary Society, 1st ch., Owensboro, $4.13; J. W. Warder, Cor. Sec. and Tr., $1,085.78. Total for the month, $1,093.52.
Previously reported, $755.35. Aggregate since May, $1 848.87.

Louisiana.—G. A. Turner, Tr., $100. Total for the month, $100.
Previously reported, $4. Aggregate since May, $104.

Maryland.—Immanuel Baptist ch., Baltimore, $18.50. Total for the month, $18.50.
Previously reported, $233.54. Aggregate since May, $252.04.

Mississippi.—Palestine ch., Central Ass'n, $9.91; Woman's Missionary Society, Palestine ch., Central Ass'n, $3; Bethesda, Palestine ch., Central Ass'n, $4; Woman's Missionary Society, Palestine ch., Central Ass'n, $5. Total for the month, $21.91.
Previously reported, $160.80. Aggregate since May, $182.71.

Missouri.—A. E. Rogers, Tr., $404.63; Woman's Missionary Society, Mrs. Wheeler, Tr., by A. E. Rogers, Tr., $8.86; Woman's Missionary Society, Bethel ch., by A. E. Rogers, Tr., $6.35; 2d ch., Higginsville, (for Rev. Wm. Krossch), by A. E. Rogers, Tr., $5. Total for the month, $424.84.
Previously reported, $608.54. Aggregate since May, $1,033.38.

North Carolina.—J. D. Bousball, Tr., $100. Total for the month, $100.
Previously reported, $197.15. Aggrgate since May, $297.15.

South Carolina.—Pendleton-Street ch., Greenville, $1.50; Philadelphia church, Stribling, $2.41; Seneca church, $3.25; Busy Fork church, by John W. Wilkes, $4.57; Baptist church at Swancea, 96c.; Churches in Saluda Association, W. F. Cox, Tr., $54.65; Sumter church, by Miss Fannie Haynesworth, $5 91; Red Bank church, Ridge Association, $5.25; J. F. Reagan, Williamston, $1.70; Campobello church, Spartanburg Association, Curtis Wall, Tr., $4.26; Richland Spring church, $1.15; Central Committee, Woman's Missionary Society, $25.14; Union County Association, C. B. Bobo, Tr., $1.30; Spartanburg Association, S. B. Ezell, Tr., $11.74; Spartanburg Association, S. B. Ezell, Tr., $4.81; Barnwell Baptist Sunday-School Convention, $5.44; North Greenville Association, $1.16; Young Cadets, Greenville, W. Kellett, Tr., for Rev. A. DeLoach, $2; Johnston Baptist church, by W. D. Turner, $10.78. Total, $147.98.
Previously reported, $518.38. Aggregate since May, $666.36.

Tennessee.—W. M. Woodcock, Tr., $224.03; James D. Jenkins Elizabethtown, $2; legacy of Mrs. Margaret D. Powers, Knoxville, $1.300. Total, $1,526.03.
Previously reported, $393.86. Aggregate since May, $1,919.89.

Texas.—Woman's Missionary Society, Abilene, $3; M. D. Early, general superintendent of missions, April collections, $199.80; M. D. Early, general superintendent of missions, June collections, $78.75; M. D. Early, general superintendent of missions, July collections, $58.90; M. D. Early, general superintendent of missions, August collections, $146.32. Total, $486.77.
Previously reported, $9.35. Aggregate since May, $496.12.

Virginia.—Norvell Ryland, Tr., $1,000; contribution through Rev. A. Bagby, Richmond, for New Mexico, $15. Total, $1,015.
Previously reported, $1,005.47. Aggregate since May, $2,020.47.

Miscellaneous.—Little River Ass'n, Oklahoma Territory, $4.10; Northern Pacific Baptist Convention, by A. L. Snelling, Tr., $50. Total, $54.10. Grand total, $5,025.45.
Previously reported, $4,831.39. Aggregate since May, $9,856.84.

Rev. J. M. Carroll, D. D., who was elected by the Board as General Superintendent of Missions west of the Mississippi river, has reluctantly declined to accept the position. He expresses great interest in our Home Mission work and a strong desire to work for the Board, but was impelled by what he regards a Divine Providence to accept other work.

Woman's Missionary Union

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

No. 9 WEST LEXINGTON STREET, - BALTIMORE, MD.

PRESIDENT—MISS FANNIE E. S. HECK.

VICE-PRESIDENTS—*Alabama*, Mrs. G. B Eager *Arkansas* Mrs. E. Longley. *Florida*, Mrs. B. B. Chipley. *Georgia*, Miss M. E. Wright. *Kentucky*, Miss E. S. Broadus *Louisiana*, Mrs. C. C. McCloud. *Maryland*, Mrs W. J. Brown. *Mississippi*, Mrs. M. B. Aven. *Missouri*, Mrs. W. F. Elliott. *North Carolina*, Miss J. Briggs. *South Carolina*, Miss M. L. Coker. *Tennessee*, Mrs. A. C S. Jackson. *Texas*, Mrs F. B. Davis. *Virginia*, Mrs. A. M. Gwathmey. *Western Arkansas and Indian Territory*, Miss J. Compere. *Western North Carolina*, Mrs. J. H. Tucker,

COR. SECRETARY—MISS ANNIE W. ARMSTRONG,
REC. SECRETARY—MISS NELLIE MARTIEN,
TREASURER—MRS. W. C. LOWNDES,
} No. 9 West Lexington Street.

STATE LITERATURE COMMITTEES.—Alabama, Mrs. I. C. Brown, East Lake. Arkansas, Mrs. E. Longley, 1005 West 6th St, Little Rock. Florida. Miss L. Spalding, DeLand. Georgia, Mrs. J. B. Gambrell, Macon. Kentucky, Mrs. S E. Woody, 600 West Broadway. Louisville. Louisiana, Mrs C. C. McCloud, Shreveport. Maryland, Miss Annie Armstrong, 9 West Lexington St., Baltimore. Mississippi, Mrs. R. P. Sproles, Jackson Missouri, Mrs. J. L Burnham, 2928 Holmes St., Kansas City. North Carolina, Miss Fannie Heck, Raleigh. South Carolina, Miss M. L. Coker, Society Hill. Tennessee, Miss Lucy Cunningham, 1315 North Spruce St., Nashville Texas, Mrs. F. B. Davis, 114 Carson St, San Antonio. Virginia, Miss Daisy Hutson, 128 South Laurel St., Station A, Richmond. West Arkansas and Indian Territory, Mrs E. L. Compere, Dallas, Ark. Western North Carolina, Mrs. J. H. Tucker, P. O. Box, 524 Asheville, N. C.

☞Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, Md.

MISSION-CARD TOPIC FOR OCTOBER, 1895.

THE INDIANS.

Indians.—"We have waited for Him and He will save us." Missionaries in Western Arkansas, Indian Territory and Oklahoma, among the Whites and Indians, 70; churches and stations, 343; baptisms, 1 591; Sunday schools, 80; teachers and pupils, 2,402.

Study Topics.—*Their past history. Their past possessions. Their past sufferings. The past injustice of the white man's dealings with them. The present status of Indian missions and governmental control. The present transition stage and opportunity. The future of the Indian.*

PROGRAM FOR OCTOBER, 1895.

SUBJECT: INDIANS.

"God sees us.
He sees our hearts as we see faces."

1. Hymn—"O for a thousand tongues to sing."
2. Scripture—Ez. 34: 5-31.
3. Item—Number of Indians in United States, 265,000, one-fourth of whom are civilized and 20,000 in Christian churches. 66 wild tribes still without the Gospel. $5,000,000 spent in Indian wars.
4. Prayers by several members.

5. Discussion — What denomination, society, or agency is doing most for the Indians?
6. Hymn—"How beauteous are the feet."
7. New Members—Ask each one present to aim to secure an additional member for the next meeting, the leader to inquire for successful methods employed at November meeting.
8. Sketch of Rev. H. F. Buckner. See *Young People's Leader*, October 2, 1895, (now a weekly, price 75 cents.)
9. Call for Subscriptions to *The Mission Journal*, 50 cts. (Foreign Mission Journal and Our Home Field now consolidated into one.)
10. Music arranged by the Committee. Business.
11. Leaflet—"Indian Missions for the Five Great Nations," by Rev. E. L. Compere.
12. Collection—How we should give: 1, Willingly.—Ex. xxxv. 5; 2 Cor. viii. 12. 2, Not grudgingly, but cheerfully.—2 Cor. ix. 7. 3, With simplicity.—Rom. xii. 8. 4, Not with publicity. — Matt. vi. 1-4. Dismission.

Monthly Missionary Literature.

For Church Concerts and Missionary Societies.—The leaflet for October has been written by Rev. E. L. Compere, Superintendent of Missions in Indian Territory. It is called "Indian Missions for the Five Great Southern Tribes." (Price three cents, Md. Bap. Miss. Rooms.) From long residence in the far West and heartfelt acquaintance with the needs of these people, Mr. Compere is well suited to do justice to his subject.

For Young People's Societies and Bands.—To meet the wants of the young people's work, the *Young People's Leader* has now been converted into an eight-page weekly. The missionery feature will be still prominent, the admirable programme prepared by Dr. Acree appearing in the first number of each month. Price, 75 cents.

Kind Words is well adapted to aid the younger ones by its weekly presentation of the mission card topics in programmes and other information. Price, 50 cents. Both of these publications to be had at Baptist Sunday-school Board, Nashville, Tenn.

The regular monthly missionary literature, sent in quarterly instalments, consisting of a mission card, three programmes and three leaflets, is 8 cents per quarter—30 cents per annum. Md. Bap. Miss. Rooms, 9 west Lexington street, Baltimore.

Wages and Gifts.

There is a great day of reckoning coming, when it will be found that mankind is divided into two classes—those who will receive wages and those who will receive gifts. The wage-earning class are those who live in sin; their wages is death. The gift of God is eternal life; this blessing can never be merited by works, but must be accepted as the free gift of God. Accepted now, this gift bears "fruit unto holiness" in personal lives and to the extension of the kingdom of God upon earth. Its end is everlasting life. Lord, evermore give us this gift!

Indian Missions.

Southern Baptists, for more than half a century, have been actively engaged in the work of evangelizing the Indians. Their work has been largely confined to those Indians who live in the Indian Territory. It was to this Territory that the Southern tribes—the Cherokees, the Creeks, the Choctaws, the Chickasaws, and the Seminoles—were forced to emigrate. Missions had been established

among them before their removal. Missionary Ridge, where one of the bloodiest battles of the civil war was fought, received its name from the fact that a mission station in the early years of this century was located upon it. The sympathy of Christian people, who became possessed of the fertile lands once held by these tribes, naturally followed them into their new homes and resulted in efforts to give them the knowledge of Christ.

The Creeks, Choctaws, Cherokees and Seminoles are a Christian people. Among these tribes there is a Baptist church to every one thousand of population, and one out of nine of the entire people, old and young, is a member of the Baptist church. The Methodists have an almost equal number of members, while the Presbyterians among them are stronger in proportion than in any portion of the country. They have a native ministry, some of whom are well educated, and many of them deeply pious and thoroughly consecrated. Our mission work among them is becoming more and more assimilated to missions among our native white population.

Dr. I. T. TICHENOR.

The Catholic Priests.

Priests are very zealous and worthy of imitation, as to courage and enterprise and push, and their determination to succeed.

In one Indian village was a French priest, an earnest worker in his way and very zealous for the ceremonies of the church, especially as regards Friday. The Indians were told never to eat meat on Friday; they were to eat fish only. That was all right for six months of the year, when they had any quantity of fish, but the other six months, when the ice was often ten feet thick, it was rather difficult to get the required food. One Friday this priest went into one of the wigwams, and found one of his best Indians, as he had supposed, eating a great piece of venison. The priest, with all the excitability of the Frenchman, flew around and said, "Didn't I tell you never to eat meat on Friday?" The Indian carved off another piece and said, "Him no meat, him fish." The priest said, "Can't I believe my eyes? I say that is venison." "Him no venison, him fish." The priest was very much annoyed and said, "Are you crazy or am I crazy? I say that is venison." "Him no venison, him fish." "How do you know it is?" said the priest. The Indian replied, "You came to me awhile ago and said, 'I want you to be one of my people.' I said, 'What do you want to do?' 'Why, to baptize you.' I said, 'What is that you tell me? What will you pay me?' We talked about it and you decided to give me a new shirt if you would baptize me. I said, 'Go ahead' so you took the water and went through your prayers and baptized me, and you said, 'I change you, you not Ookoosketoos any more, you Peter.' So I am Peter ever since. Friday come, and I have no fish, and I feel pretty hungry, and I don't want to do all day without anything to eat, so thinks I, I will fix him, and I get some water and take up that nice piece of venison and I say, 'you venison are you, I fix you;' and I put water on him and baptize him and make him fish, and I eat him." So he went on, and had a good time.—*Rev. E. R. Young in Northfield Echoes.*

Associational Meetings for W. M. S

The following valuable suggestions were made by Miss S. E. S. Shankland to the woman workers in Tennessee. They may be of equal value elsewhere, and we gladly give them place.—A. A.

"Secure the co-operation of the pastor of the church with which the Association meets, and of some of the officers of the Association. Then write to the Secretary of your State Central Committee for

a supply of literature and be ready to distribute same, urging its careful reading. See that a room is provided—a grassy place under the trees, if the season be suitable, would be as good a meeting-house as that 'by a riverside' where Paul found women who were wont to resort thither for prayer. Have the hour definitely announced, and if even 'two or three' come, let prayer be made for the millions of women crying to us for the Bread of Life, and pray that Christian women may not turn them away with the stone of cruel indifference.

Arrange beforehand an order of exercise, subject to circumstances. A general outline might be given as follows:

1. Song, Scripture reading and prayer, occupying fifteen minutes.

2. Speak of the necessity that Christian women carry the gospel to women whom male missionaries can never reach. Recount the advantages of methodical study of missionary subjects and regular contributing, as recommended by the Southern Baptist Convention through the Woman's Missionary Union. Explain the advantage of having a Central Committee to distribute missionary literature through the State, and to discover, by quarterly reports, what advance is being made.

3. Call for any present to rise who are members of women's missionary societies. Ask such to give short accounts of the workings of their societies. Urge each to form a band for children.

4. Offer prayer for all engaged in the cause, and entreat the Lord to call more laborers.

5. Mention needs of frontier missionaries, and invite sisters to prepare boxes of clothing to be sent early in the fall. Take the name and address, also church and association, of any who will assist in this direction; also of those willing to try to organize a society and band in their home church. Be sure to forward these names to your State Secretary, W. M. U.

6. If time permits and helpers are at hand, selections may be read from Miss Armstrong's annual report, showing the work accomplished by the W. M. U., and from leaflets giving a view of the need both in our own country and in foreign lands.

Whatever be the result of your effort, write an account of it to the editor of your State column.

Will you not attempt this, dear reader of our W. M. U. columns, "for Jesus sake?"

WE WERE very much touched with the reception of the following letter and its enclosure of a long-treasured one dollar gold piece. Both were forwarded to Dr. Tichenor and his reply, also appended, shows how promptly and bountifully the Lord has already used this beautiful sacrifice for His honor and glory. May its sweet and tender message of loving service win its way to many another heart, inducing them to go and do likewise:

My Dear Miss Armstrong,—Enclosed you will find a gold dollar that has been in my posseession since I was a girl over thirty five years ago I have had cause to spend it many times. But could never have the heart to part with it. A short while ago it came into my mind that it would be better to give it to the Lord than keep it any longer. So I send it to you wishing you to give it to the Home or Foreign Mission, whichever you may think proper. I am an invalid, have been for many years, and my husband is very near helpless with rheumatism and I fear will never be any better. We are very poor and I have had many deep troubles which have nearly broken my heart. I try to take it all to my Heavenly Father, believing He orders all for the